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For the Christian Spectator.

On the practical influence of Faith.

No attentive reader of the scriptures, can fail to have observed that they ascribe a peculiar importance to faith. Not only in the change of our relation to God, but in the change of character also, which our salvation implies, faith has an influence, which belongs to no other act of the mind. By faith we are justified; and by faith, being justified, we come unto God, we receive his Spirit, we purify our hearts, we overcome the world.

Faith springs from a state of heart, prepared for the influence of virtuous motives. Faith, also, brings the objects of the spiritual world before the mind. It "is the substance of things hoped for, and the evidence of things not seen:" that is, the objects for which the believer hopes, faith, confiding in the testimony of God, presents to his mind, not as shadows, but as substance. Invisible things, generally, which God has revealed, faith presents from his word to the mind of the believer, not as doubtful speculations, but as great and interesting realities. What he was, as a condemned and ruined transgressor; what he now is, (the genuineness of his faith being admitted,) as a reconciled believer; and what he is destined to be as an heir of God, and a joint heir of Jesus Christ; the source of his privileges and hopes, in the free and boundless love of God the Father; the medium of them, in the incarnation, obedience, death, resurrection, intercession and reign of God the Son; the efficient cause of them in the indwel-

ling of God the Spirit; the final consummation of them in the beatific vision, the glorious resurrection, and the eternal weight of glory; and the tremendous result of coming short of them, in the everlasting punishment, prepared for the devil and his angels, are, in his apprehension, neither visionary nor doubtful, but, on the truth of God, as unquestionable as they are momentous. On him, therefore, they have the force of motives; motives, it must be admitted, peculiar and preeminently great.

There are persons who imagine that the motives of the Gospel, were they realized by mankind, would, of themselves, be effectual to their repentance. So thought the rich man who "died, and was buried, and in hell lifted up his eyes being in torments." This opinion supposes the impenitence of mankind to result from their ignorance, not from their dislike, of the truth. But we are taught by one who could not err, that "this is the condemnation that light hath come into the world, and men have loved darkness rather than light." Hence, the same aversion to the truth, which prevents their realizing apprehension of it, would prevent their cordial obedience to it, were it realized. The presence of a hated object to the mind, can have no inherent influence to gain on its side the affections of the heart. Take a man of the world, and transport him to the gates of paradise, or to the borders of the eternal prison; let the songs of seraphs melt upon his ear, or the groans of the damned, warn him of "the wrath which is to come;" and then restore him to the

privileges of probation, and the invitations of the Gospel, no effect, better than a mercenary hope, or a slavish fear, could be expected. Motives change not the moral disposition of the mind. Faith has a virtuous influence by means of the objects which it presents, only as it is a holy affection. In the definite language of Paul, "faith worketh by love." It is from a principle of holy love that faith springs. This only prepares the soul to discern "the glory of God as it is in the face of Jesus Christ," and so to render itself with confidence into his hands, depending implicitly on his word. It is from the same principle that faith works in acts of obedience generally; for this alone prepares the heart so to discern the excellence and feel the impressions of the objects which faith presents, that they have their appropriate influence upon the life.

In our inquiry concerning the influence of faith then, we are to consider the effect which its objects must have, when perceived and realized, by minds renewed after the image of God, in true holiness. In view of this explanation, it is not difficult to perceive:

1. That faith, in proportion to its strength, must induce seriousness upon the mind. By this, it is meant, that men will be in earnest about religion. They may be cheerful; they may experience exalted pleasure; they may have "joy unspeakable and full of glory;" but when their minds are possessed by the objects of faith, they can have no disposition for levity.—Under impressions of the presence of God, and their accountableness to him; of the destiny for which they were made, and the results of their conduct, both to themselves and the multitude of immortal beings, who may ultimately feel their influence, they cannot trifle. They cannot walk as the men of the world walk, "in the vanity of their minds." When solicited to spend their days or nights in vain conversation or frivolous amusements, the language of their

hearts must be, "an eternal interest is at issue; we must not neglect it."

2. Faith renders those who live under its influence, habitually peaceful. There is divine philosophy in the consolatory remark of Christ, "Let not your hearts be troubled; ye believe in God; believe also in me." Amidst the turbulence of human affairs, believers are in "a peaceable habitation, and in sure dwellings, and in quiet resting-places." They recognise the providence of God in their minutest concerns; his presence in their darkest scenes; his agency in the whole system of causes and effects. They confide in his wisdom as having planned the most mysterious events; his goodness as dictating those which are the most painful; and his holiness, as employing, for the most desirable ends, those events which wicked men are bringing to pass, with the very basest motives; and can, therefore, in every circumstance of life, peacefully say,—*"It is the Lord, let him do what seemeth him good."* Insensible to affliction, they *cannot*, and *would not* be; but faith supplies them with consolations which more than counterbalance its pain. They perceive not only holiness, justice and wisdom, but real faithfulness in the rod which smites them; they discern unspeakable danger in that smooth course of prosperity, which they naturally desire; they receive some of their most valuable blessings in visitations which give them pain; they see, in their thorny path, the blood-stained footsteps of the captain of their salvation; and, as they are following on, they hear a voice from heaven, saying concerning him,—*"If his children break my statutes and keep not my commandments, then will I visit their transgressions with a rod,—nevertheless my loving kindness, will I not take from him, nor suffer my faithfulness to fail.—His seed also shall endure forever, and his throne as the sun before me."* Resting upon these declarations, and experiencing the blessed import of them in their hearts, they have "peace

which passeth understanding." In scenes which blast the levities of the ungodly; scenes "which turn their laughter into mourning, and their joy into heaviness," they have peace. While thick darkness broods over all the land of the Egyptians, the children of Israel have light. "The voice of rejoicing and salvation shall be in the habitation of the righteous." In how many cottages of sorrow and want, may we see this remark verified! Ten thousand times ten thousand have been able to say, "having the spirit of faith, we faint not; but though our outward man perisheth, yet the inner man is renewed day by day; for our light affliction which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal."

3. Faith inspires the heart with a tender concern for the salvation of men, and an active zeal for the diffusion and success of the Gospel.—When temporal calamity presses upon our fellow-men; when fire consumes their houses, or disease wastes their property and their health; there are many, even of the world, who feel a generous sympathy towards them.—The feeling is amiable; and did they "see things afar off," they would also feel for the wants and miseries of the souls of men; their bowels would yearn over a world lying in wickedness. Believers have not only the same sympathy, but also a measure of the spirit of Christ. They are constrained by similar benevolence: and this benevolence, both as it regards the glory of God, and the happiness of men, is awakened to vigorous and persevering action by faith. They see "what is the mystery which from the beginning of the world was hid in God, who created all things by Jesus Christ, to the intent that now unto principalities and powers in heavenly places, might be known by the church

the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." They perceive that the glory of God in the church of redeemed sinners, is the end for which the material universe was made; to which all the events of providence are directed; for which the Son of God Most High, bowed the heavens, tabernacled in the flesh, and expired upon the cross; for which the spirit of holiness is employed from age to age; for which angels are sent forth as ministering spirits; and for which prophets, apostles, and other holy men have laboured in their successive generations. Into this great design, animated by these considerations, they enter with their whole hearts. Here they learn its importance; for they perceive the destiny of souls, and the objects which they are intended to answer. Here also they find encouragement; for they perceive that they are not alone; they find themselves "workers together with God;" and, in anticipation of the event, they see mountains sinking into plains under his hand; hearts of stone opening for streams of penitential sorrow by his power; all kindreds and nations bowing to his sceptre in accomplishment of his word; and the whole "body of Christ" collected at last in divine fellowship, without one deficient member, without one conflicting principle; "without spot or wrinkle or any such thing," meet for God to rejoice in, and resting in his love, forever.

So transported by these motives, was the great soul of Paul, that the unbelieving world verily thought he was beside himself. If we bear in mind that objects, which, to him were real, to them were visionary, we do not wonder. Had they not been real, his conduct had indeed been that of a wild enthusiast. But thus he judged, "that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them;" and, thus judging, "the love of Christ constrain-

ed him." Looking round upon the thoughtless multitude, under sentence of God's law to death eternal, and absorbed in earthly pursuits as though the present world were to be their everlasting home, his eye affected his heart. Perceiving among these, none but those for whom Christ died, and, in dying, provided eternal salvation; he ardently desired to convey the joyful tidings, and persuade them to seize the precious opportunity. Regarding every saved sinner, as a monument of the Redeemer's grace, and feeling his own unspeakable obligations, to live to the Redeemer's praise, he could be neither silent nor inactive. Impelled by feelings too strong to be either suppressed or diverted, he spared no exertions by which he could glorify Christ, recommend the Gospel, or win mankind to the obedience of the divine will.

All are not apostles or teachers. All have not wealth or learning. But all have talents, which in a sphere more or less extensive, they can employ for the objects which Paul sought; and all, who have the faith of Paul, will be constrained by the same feelings to engage in the same service.

4. Faith arms the mind with fortitude in the performance of duty.

To faith we are divinely taught to ascribe the fortitude of the ancient patriarchs and prophets, amidst the multifarious horrors of suffering and death, which were presented to shake their constancy. By faith the Apostles also "endured a great fight of afflictions," and submitted "to be always delivered unto death," in their devotion to the cause, and their obedience to the will of their Lord. In the same manner, believers generally, according to the strength of their faith, are prepared habitually, to venture all consequences, in following the path of evident duty. Valuable as earthly comforts are, and to them they are no less valuable than to other men, they cannot be persuaded, for the sake of them, to be unfaithful to God, or to forego the salvation of their souls. Hated and persecuted for their unbending

preciseness as they may be, yet considering that He who judgeth them is the Lord, they count it a very small matter, to be judged of man's judgment. Raised on wings of faith to things above; "looking unto Jesus, who for the joy set before him, endured the cross, despising the shame:" accustoming themselves to act as in the presence of "an innumerable company of angels, and of the spirits of just men made perfect, and of God the Judge of all," they too highly value *their* approbation to part with it for the sake of securing the praises, or avoiding the frowns of an undiscerning world. "By faith they overcome the world."

5. Faith produces a spirit of prayer.

In the light of those spiritual and eternal objects which it contemplates, it shews us our real wants, and discloses the inexpressible urgency of them. Realizing the presence of God, the mediation of Christ, the freeness of his salvation, and the faithfulness of his word, it brings us consciously near to the Author of good, to order our cause before him. Casting a pitying eye over the wants and miseries of a fallen world, it goes to the father of mercies, with supplication and intercessions for all men. Ascending "the mount of vision," dwelling on the glories of the invisible God, and the wonders of his mercy,—it pours out the heart in adoring, thanksgiving and praise,—and thence turning the mind upon itself, it equally disposes it to humiliation, penitence and confession. Those, therefore, who feel its power, are habitually prayerful.—Those who ever feel as Jacob felt, when he said—"How dreadful is this place; this is none other but the house of God, and this is the gate of heaven;" those who really hunger and thirst after righteousness, and depend on the promise of being filled; those who expect, in answer to prayer, to receive light in their understandings, peace in their consciences, purity in their affections, support under their afflictions, strength for their conflicts with, and victory over death, acceptance in the

judgment, and "a crown of life which fadeth not away;" those who look, in this manner, for the blessing of God on their families; for his smiles on their country; for the prosperity of the church; and for the conversion of the world; will be men of prayer.—They will be frequent, particular, and fervent in this duty. They will consider it as one of their choicest privileges, and sweetest comforts.

If such is the influence of faith, it is not unimportant what men believe. There is no principle more obviously founded in reason, or more completely established by experience, than that the system of doctrine which a man cordially embraces, must have a proportional influence in forming his judgment, his feelings, his choice, his life. If the views of the understanding be wrong, and the heart consent, the conscience is wrong, the character is radically wrong, and the more *sincerely* the delusion is embraced, the farther is the character from that which the God of truth approves.

Nor is it less important *how* men believe. That the truth is embraced by many nominal Christians, in whom it produces no such effects as have been described, is painfully obvious. They yield a general assent to the Gospel as true; they give a decent attention to its institutions; they maintain a life of visible morality; and are not devoid of many tender, social, amiable affections. This we desire to see and are ready to commend; but where is the evidence, that the commanding motives of their conduct are drawn from objects beyond this vain and transitory world; where that serious impression of God, and of the realities within the veil; where that holy acquiescence and peaceful confidence in affliction; where that active zeal for the prosperity of the church, that deep concern for the souls of men, and that lively interest in the spread and success of the Gospel; where that superiority to the favor and the censures of the unbelieving world; where that spirit of ardent devotion; which distinguish the life of faith? It is per-

fectly evident, that nothing is farther removed from the experience of many, whom the world call virtuous, and who call themselves Christians, than a character made up of such features. Yet can it be denied that such was the character of that "cloud of witnesses," who are presented to us by the Spirit of inspiration, as examples of faith? Or can it be doubted that such is the character which the objects of faith, by whomsoever they are cordially believed, must necessarily form? Where then will those appear, however correct their notions, or fair their reputation, who are carrying on a commerce only for the present world? whose treasure is on earth and whose thoughts, affections and schemes chiefly terminate on "things which are seen?" The tenor of their lives, whatever be the profession of their lips, is an unvarying declaration that the truth of God is a lie. They will, therefore, be speechless, when that shall take place, which is written,—*"He that believeth not shall be damned."*—*"For with the heart man believeth unto righteousness."* J. P.

For the Christian Spectator.

On the Nature and Interpretation of Parables.

IN the interpretation of parables, as well as other parts of Scripture, the world has been cumbered with a great deal of mystical criticism and absurd conjecture. As the Bible was written in the language of men, it was undoubtedly intended to be understood by men. Those rules of common sense which are applied in the interpretation of all other writings, ought therefore to be carefully used, when reading the Bible. In ordinary cases, a parable is intended to illustrate but one simple didactic truth. He that endeavours to stretch it beyond, does violence to the Scriptures, and teaches for doctrine the conceits of his own imagination.

The grand defect in some expositors of the Bible, appears to be, that

they attempt to find every thing declared on every page. They seem to suppose that if the doctrines which they profess to believe, are not found every where, they are found no where. Such men will find the Divinity of Christ, or the doctrine of election, as easily and as often, in the writings of Moses, as in those of Paul. The truth is, that the Bible contains a system of doctrines, incidentally dropped; or in other words, the instructions given, appear to arise out of the occasion. In some passages, no doctrine whatever is declared or even implied.—Such being the fact, it is no unimportant rule of interpretation, that we should consider the circumstances in which the writer or speaker was, when he dictated a particular portion of sacred writ. We must not look for logical distinctions, but for plain declarations, like those of ordinary conversation or epistolary writing. At least, such ought to be our expectations from the New Testament. For want of attention to these simple considerations, much error has, no doubt, been propagated, and many unhappy differences have arisen among the disciples of Christ. Commentators are apt to make too much of most texts, that fall into their hands. They often look beyond the meaning. They imagine that some religious doctrine must always be found; and if it does not appear, they go to work to discover it. Sometimes, unhappily, they prepare beforehand, a doctrine for a text; and think they have acquitted themselves well, if by dint of argument, they can persuade themselves or others, that their preparation was discreet.

Perhaps no portion of sacred writ, has suffered more from this unfair, indefinite sort of interpretation, than the parables of our Saviour. A celebrated commentator* of the present day, in explaining the parable of the foolish virgins, assigns a particular meaning to every circumstance, for the sake of making out a favourite doctrine. The virgins, he says, represent the purity of the gospel; the

oil, the grace of God; the vessels, the hearts in which that grace was contained; the lamps, the profession of Christianity; going forth, the whole Christian life. Thus armed, he sallies forth, to attack the doctrine commonly called the Perseverance of the saints. The lamps of the foolish going out, indicates, according to him, that they once had oil,—i. e. grace, and lost it. Therefore, Christians can fall away and perish. Now, such a doctrine, cannot be inferred from this passage, even on the ground which this commentator takes; for v. 3. informs us, that the foolish virgins did not provide themselves with oil. The perseverance of the saints, however, is not brought into view. To affirm or deny it, was foreign from the design of the parable. The whole legitimate instruction to be derived from it, is contained in the 13th verse; viz. *the necessity of watchfulness*. The wise were watchful, and kept their oil ready: the foolish were careless and neglected that precaution. The end of both was such as might have been expected. Hence our Lord makes the application,—“Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.” A further refinement in the interpretation destroys the beautiful simplicity of the piece; and instead of making it plainer, only obscures the meaning of the author. Some commentators will go gravely to work, to shew the propriety of the number ten in this parable, rather than any other; or the resemblance between the birds of the air, Luke, viii. 5. and Satan: a conduct not less ridiculous, than that of the Jewish Rabbies, who imagine mysteries in the letters and points of the Hebrew Bible. Such circumstances as Dr. Clarke mentions in his interpretation of the parable above mentioned, do not belong to the illustration. To attempt an explanation of all the scenery of a parable, or to make every circumstance represent some particular doctrine, is no less puerile, than to analyze the common metaphors of the orator. Should Bonaparte be called a Tyger, and should a person en-

* Dr. Adam Clarke.

deavour to shew the propriety of the figure, by extending it farther than to the article of ferocious cruelty, every man of taste would censure him.

Such is the manner in which parables have often been explained. We will now proceed to consider their nature, and then to suggest some general rules by which we think their interpretation ought to be regulated.

The word *parabolee* is used variously in the New Testament, as is the word **משל** its equivalent, in the Old. It signifies a comparison—a fable—a proverb—an enigma—the explanation of a parable. But in the common acceptation, and what it is the design of this essay, particularly to notice, it is *the comparison of some truth, often obscure, with some of the objects of nature.*

Of this kind of *parabolee*, there are two sorts. The one is designed as an exact illustration—where the points of resemblance between the truth and the objects chosen to represent it, are clearly seen: the other is enigmatical, and partakes of the nature of prophecy—where the resemblance must be pointed out before the hearers can understand. In a word, the one is practical: the other is prophetic. Of the former sort, are the parable of the Prodigal Son, and that of the Publican and Pharisee: of the latter, the parable of the Sower, and that of the Tares and Wheat. Parables of the practical sort, are generally familiar illustrations of important articles of duty, which had become neglected. Thus when the Jews had blotted out the law of kindness towards other nations, from their practical code, our Lord taught them the necessity of universal benevolence by the parable of the good Samaritan. This method of instruction which was universally practised amongst the Orientals, reformed the heart while it pleased the imagination. The plain, didactic manner speaks to the understanding: the parabolic, addresses that faculty through the medium of the imagination. The former requires a strong exercise of the memory, without presenting, to com-

mon minds, sufficient motives for that exercise: the latter calls in the aid of the imagination to make lively impressions on the memory. The one presents the naked truth: the other clothes it with ornaments, by which even its enemies are decoyed into the reception of it.

There is a difference between a parable and an allegory. In the latter, every circumstance must represent some particular thing; or in other words, the figure must be perfect throughout: in the former, the principal features only are to be regarded. In the 80th Psalm, where the Church is compared to a vine, we have a perfect specimen of an allegory, in which every circumstance can be literally applied. But in the parable of the prodigal son, which is perfect in its kind, the moral is, the willingness of God to receive penitent sinners who cast themselves on his mercy. To assign a particular significancy to such circumstances as the ring and the fatted calf, any more than to say that they are in conformity to eastern customs on festive occasions, would be nugatory, and display a puerile taste.

There is a difference, moreover, in a critical respect, between a parable and a fable. The former uses the objects of nature in the manner of metaphor for illustration: the latter personifies them.

We will now venture to offer the following as general rules for the interpretation of parables:—1. When it can be done, we must ascertain in what circumstances the author was placed at the time of uttering his parable; that is, to whom he spoke it, and on what occasion. 2. We must make ourselves perfectly acquainted with the essentials of the story. 3. We must ascertain the principal truth which the author intends to inculcate by the story. 4. The leading points of the story must be applied to illustrate that truth; and the rest must be regarded as drapery; that is, added for the sake of verisimilitude or ornament.

The propriety of these rules we shall not endeavour to prove but by examples. Let us take for instance the Parable of the good Samaritan, Luke x. 30—37. Our Lord was accosted by a teacher of the Jewish law respecting the means of attaining eternal life. Jesus immediately draws from the Jew a recital of the great command of benevolence which the law enjoins. The Jew, conscious that he loved his countrymen, and supposing that *they* were all that were intended by the term neighbour in the law, probably expected to obtain a gratification of his pride by our Lord's commendation of his piety. He therefore demands 'Who is my neighbour?' Such are the circumstances in which the author of the parable is placed. In determining this question, therefore, he will shew the bounds of that love which the law requires. This is the doctrine to be inculcated. To do which he very happily takes the case of a Jew's travelling to Jericho, and being wounded by banditti. A priest and Levite pass by, without lending him assistance; but a Samaritan, who was held in utter detestation by the Jews, (the strongest possible case,) came and bound up his wounds, and provided for all his wants.—These are the essentials of the story.

Having ascertained, according to our first three rules, the circumstances of the author, the essentials of the story, and the doctrine to be inculcated by it, we now apply its leading points to this single doctrine; and by that means have the whole meaning of the parable. Thus:—A Jew is favoured with the munificence of one whom he esteemed a mortal enemy. That man therefore is the Jew's neighbour. If then a Jew is bound to consider a Samaritan as his neighbour, the precept to love one's neighbour as one's self, must comprehend all as the objects of that love, that is, it must inculcate the duty of universal benevolence. We have now stated all that the parable, without violence, is capable of meaning. The binding up of

the Jew's wounds, the pouring of oil and wine into them, and all the other circumstances, except the main ones which we have mentioned, are nothing but drapery. Some of the early fathers of the Church have endeavoured to point out the analogy between the wounds of the Jew and those inflicted by sin; between the oil and wine, and the gracious influence of the Spirit of God, and several other particulars. But this is mere mysticism. We conclude that no such things are here alluded to for the obvious reason, that they were foreign to the subject in hand. They would destroy the beautiful symmetry of the parable, and render it a mere Rabbinical play upon words.

One more example shall suffice. Take the parable of the Supper, Luke xiv. 16—24. As Jesus was dining at the house of a Pharisee, one of the company took occasion to remark on the happiness of those who should eat bread in the kingdom of God; alluding probably to the common notion of that day, that the Jews should feast with the Messiah in the kingdom which he was about to set up. Our Lord to reprove this gross conception, as well as to shew the treatment which his kingdom would meet with, continued the figure introduced by the Jew, by giving an instance of a supper's being provided, and the invited guests refusing, on frivolous pretences, to partake of it. This conduct could not be borne by a generous host. He therefore sends for others, that his house may be filled. Thus we have the circumstances in which the author is placed, and the principal points of the story. Now what is the doctrine to be inculcated? The unwillingness of the Jews to enter the kingdom of heaven, that is, to submit to the requisitions of the gospel; and the manner in which God treats them for it. According to our fourth rule, the master of the feast is God; the persons invited are men; the feast itself is the gospel. Its invitations some men refuse to accept; and God consequently excludes them

from all its spiritual privileges. Thus far is plain. One cannot but doubt, however, the refinement to which Dr. Scott conducts us, excellent as that commentator generally is. To say, as he does, that the servants being sent forth into the streets and lanes of the city, indicates the calling of the lower classes of the people among the Jews; and their being sent into the highways and hedges, denotes the calling of the Gentiles, does not seem to agree with the simplicity of the parable. Such minute explanations, do not belong to parables so much as to allegories; and if we admit the principle, we must, in some cases, be led into dangerous doctrines. In the very parable before us, we should be obliged to say that, because those who were bidden refused, and were consequently excluded; therefore, all who *once* reject the offers of the gospel, must perish, without room for future repentance. Such a doctrine would contradict other parts of the New Testament, and it does not belong to the scope of this parable.

Neither should the exact meaning of the excuses which were made, be explained so as to apply to particular occurrences in life. All these things are a part of the drapery. They are to be referred to one common principle, the necessity of verisimilitude. Had not such circumstances, or similar ones been introduced, the parts of the story would not cohere so as to strike the imagination with the appearance of probability. Without this quality, a parable could have no effect. Nor does there appear any necessity of referring this parable to the Jews and Gentiles. Although it may possibly represent their case; (especially, if, as some think, it be the same as the one in the 22d. Matt.) yet, from the circumstances in which it was uttered, it does not seem to have been originally intended for them. In interpreting scripture, the question is not, what *can* a text mean; but what *does* it mean, in its proper connexion. By the method of commenting without regard to circumstan-

ces, or the local, original sense, much error has been inculcated with the apparent sanction of scripture. In this way Dr. A. Clarke, though a learned critic, and in some respects an excellent commentator, seems to support many of his notions with considerable plausibility. Whenever he meets with the doctrine of election, or the perseverance of the saints, he calls to his aid all his critical acumen to explain it away. He is armed, at all points, to demolish those doctrines which do not tally with sound Arminianism, whether the texts which he encounters, will yield or not. This spirit, however, is not confined to that side of the question. Calvinists very extensively adopt the same course.—One would suppose that the fear of God, would be sufficient to deter good men from such sacrilegious treatment of the bible. The time is not far distant, we trust, when a liberal and enlightened criticism will suffer the sacred writings to be their own interpreter; when the glosses of learned men will not be regarded; and when the steady and calm sunshine of truth will prevail over the momentary coruscations of error.

T. H. D.

To the Editor of the Christian Spectator.

SIR,

IT has been published in this country, that a few Englishmen in Asia, a short time since, renounced the Christian faith, and declared themselves Mohammedans. Among your readers there can be but one feeling with respect to such a proceeding. All must view it with strong disapprobation, and need to have nothing said to increase their abhorrence of such instances of apostacy: still, thinking that some may be interested with a brief statement of the principal grounds of controversy, and that it may add a little of novelty and variety to your pages, I submit to your disposal the following reply to the question, *Why are you not a Mohammedan?*

CALVIN.

I AM not a Mohammedan,—1. Be-

cause I cannot allow to the prophet of Arabia the character which he assumed, and which his followers ascribe to him;—in other words, I cannot admit that Mohammed was the most illustrious of all the messengers sent from heaven to our world. I should thus exalt him above all the prophets and apostles; above the Son of God himself. This I should also do, not only without reason, but in opposition to most weighty evidence.

The appearance of Mohammed, certainly his appearance in the character which he assumed, is no where foretold in the sacred scriptures, which even his followers acknowledge to be divine. This is by no means true, with regard to the Lord Jesus Christ. Long before his incarnation, his appearance, his character, the circumstances of his life and of his death, had been minutely detailed by prophecy. If the pretensions of Mohammed were well founded, why is not the same true, at least in a degree, with respect to him?—why do the sacred pages contain so many predictions concerning him, who was to be born at Bethlehem, while nothing is said of him, who was to be born at Mecca? This is altogether unaccountable on the supposition, that the latter of these, surpasses the former in the dignity and importance of his character. I will not assert that no allusion is had to Mohammed in the prophetic parts of scripture; but if he is mentioned at all, it evidently is under the appellation of *the false prophet*.

Mohammed performed no supernatural operations, foretold no future events. The world is entirely destitute of evidence, that he ever did the least thing beyond the natural powers of man. For a long season, he made no pretensions of this kind. At length, to silence the demands of his opposers, and allay the apprehensions of his friends, he professed to have effected certain marvellous absurdities by supernatural assistance. But these things, beside being strangely inconsistent and self-contradictory, want the proofs essential to establish a mir-

acle. They were not performed in the face of day, nor under the eye of spectators,—consequently were never, like the miracles recorded in scripture, exposed to examination by the senses. These *wonderful works*, gained no general credit, even among those who lived at the time when they were said to be wrought; the story of them, was believed only by a few among the ignorant multitude; little dependence was placed on them by the prophet or his followers. If Mohammed was the most distinguished of all the messengers sent from God to men, how happened he to be destitute of this most important test of his divine mission?

I remark again, that the personal character of Mohammed, affords convincing evidence, that his high pretensions were unfounded. The prophets and apostles, who have spoken to men in the name of God, have uniformly been men of holy lives. For the Most High, to employ persons of any other description in this manner, would be inconsistent with all our ideas of his character. How then can we suppose that a man given up to debauchery, a man contemptible for the profligacy of his life, should be selected by Jehovah, as his most distinguished ambassador to our world? Such a man was Mohammed. This fact is abundantly supported by history, and is alone sufficient to destroy all belief that he was a true prophet; it clearly stamps him as an impostor. Mohammed's retiring from public view for a season, and pretending in his seclusion to commence a reformation, and to receive certain secret communications from the invisible world, instead of diminishing, greatly increases our distrust in his assumed character. Such a course was admirably suited to promote the corrupt designs of a wicked and artful impostor.

I am not a Mohammedan—2. Because I cannot allow to the Koran, that respect, which belongs to the word of God. The difference between these books is vastly too great to admit the

supposition, that both came from the same author. Their different style shews at once, that they are derived from different sources. The contrast between the Bible of Christians, and that of Mohammedans in this respect, is eloquently given by Mr. Gibbon, a man certainly not void of taste, nor prejudiced in favor of the sacred oracles. Of the Koran he says—"The harmony and copiousness of style, will not, in a version, reach the European infidel; he will peruse, with impatience, the endless incoherent rhapsody of fable, precept and declamation, which seldom excites a sentiment or idea, which sometimes crawls in the dust, and is sometimes lost in the clouds. The divine attributes exalt the fancy of an Arabian missionary; but his loftiest strains must yield to the sublime simplicity of the book of Job, composed in a remote age, in the same country, and in the same language."

With regard to the most important religious doctrines, the Koran is still more diverse from holy writ. In the sacred scriptures we are clearly taught the divinity of the Lord Jesus Christ, and are assured that it is only by his obedience unto death, that any of our race can be pardoned and received into favor with God. In the Koran, Christ is declared to be only a man like ourselves. So far, is he said to be, from dying on account of human guilt, that even the fact, that he died at all, is denied. According to this book, the sufferings of the Saviour were only in appearance, and men, instead of needing a vicarious atonement for their sins, may, by a trifling restraint from open vice, become interested in the divine favor, and entitled to the happiness of heaven. Nor is the heaven promised, less different from the heaven of the scriptures, than the means of obtaining it. While the Christian expects a heaven, where he will be free from sin, where he will be entirely divested of every sensual appetite, and be happy only in the enjoyment of God, the Mussulman is taught to look for a paradise, great part of whose

happiness will consist in carnal indulgence. Thus diverse, thus directly opposite, are the doctrines of the word of God, and those of the Koran of Mohammed.

Nor do these volumes bear a nearer resemblance, when we contemplate the morality which they inculcate. The former enjoins upon men, the restraint and the correction of their disorderly passions and propensities; requires them to be holy as their Father who is in heaven is holy; lays the foundation of morality in the heart, and inculcates love and benevolence towards all mankind. Wherever the precepts of the gospel have been obeyed, friendship and peace have prevailed, and the human character has been refined and exalted. Precisely the reverse of this, is true of the Koran. It is, in every respect, such as might be expected from its author. It requires no mortification of corrupt affections, no subduing of wicked passions, no guarding of the heart from sin. On the other hand, it encourages the indulgence of envy, pride, ambition, and sensual desire. Instead of breathing peace on earth and good will to men, it speaks misery and extermination; it literally declares war upon the human race.—Hence, in a moral view, the Koran has ever carried with it pestilence and death. Wherever its principles have been reduced to practice, man has been rendered the foe of man, and has sought the mischief and the ruin of his fellow;—in a word, the doctrines of this book, are, in a high degree, adapted to debauch and to brutalize the human character. Other points of difference between the sacred scriptures and the Koran, might be mentioned; but enough has been said to shew, that if one of these books is what it purports to be, the other must be a forgery. Hence, before I can be a Mohammedan, I must regard the word of God as a fable; but then my Mohammedan creed would be imperfect, since Mussulmans profess to acknowledge the divinity of the holy scriptures.

As a further objection to Moham-
medanism, should be mentioned the
manner, in which this religion was
originally propagated in the world.
At first, it was established by fraud
and deception, afterwards by fire and
sword. It was never, like the religion
of Christ, addressed to the understand-
ing and the conscience of men, and
spread in opposition to the corrup-
tions of the human heart, and the
power of civil authority. Islamism,
however, was never proposed for in-
vestigation; it lays its strong hold in
the depravity of man; has ever been
supported by the arm of the magistrate,
and has erected its bloody trophies
over the miseries and desolations of
the world.

Thus, whether I consider the per-
sonal character of Mohammed, or the
want of prophecy and of miracles in
his support; when I reflect on the
style, in which his instructions are de-
livered; on the doctrines which he
taught; the morality which he incul-
cated, or the manner, in which his re-
ligion was spread,—when I contem-
plate these things together or apart, I
find abundant reason, why I cannot
lay my hand on the Koran and cry,—
“Alla, there is but one God, and Mo-
hammed is his prophet.”

To the Editor of the Christian Spectator.

SIR,

THE following observations on Matt.
xi. 11, are at your disposal. SENEX.

“*Verily I say unto you, among
them that are born of women there
hath not risen a greater than John
the Baptist: notwithstanding, he
that is least in the kingdom of heav-
en is greater than he.*”

Two propositions are contained in
these words.

I. That among all mere men,
there had not risen a greater than
John the Baptist.

II. That notwithstanding this truth,
he that is least in the kingdom of heav-
en, is greater than John.

By a greater than John, in the first
proposition, we are undoubtedly, to
understand one more eminent for pie-
ty, or more highly honored, with the
gift of prophecy.

Of this declaration, the following
particulars, may be a sufficient illus-
tration.

1. No saint—no prophet had ex-
ceeded John in holiness of life. We
are assured, *that he was great in the
sight of the Lord—and filled with
the Holy Ghost, even from his moth-
er's womb, and that as he grew in stat-
ure, he waxed strong in the spirit.*
His whole life, both before, and after
he entered on his public ministry, was
peculiarly devoted to the worship and
service of God.

2. No ancient saint or prophet ex-
ceeded John, in the knowledge of the
Messiah, and the plan of salvation. He
knew the Saviour in person—he con-
versed with him,—*saw the Spirit de-
scending and lighting upon him,* and
heard the voice from heaven saying—
*This is my beloved Son, in whom I
am well pleased.* He could point him
out to the Jews, *as the lamb of God,
who taketh away the sin of the world.*
Undoubtedly, his acquaintance with
the mediatorial kingdom, in all its ex-
tent, was superior to what any, who
preceded him, possessed.

3. None of the ancient saints, or
prophets were more highly honoured
of God than John. He was chosen
to introduce the Messiah—to admin-
ister Baptism to him—to *go before
the face of the Lord—to prepare his
way, to give knowledge of salvation
unto his people, by the remission of
their sins.* These distinguished hon-
ours, were exclusively conferred on
John. In each of these respects, there
had not risen a greater than John the
Baptist.

II. Notwithstanding *this truth*,—
He that is least in the kingdom of
heaven, is greater than John.

Different explanations, have been
given of this part of the verse. Some
have supposed, that by the kingdom
of heaven, is *here* meant, the kingdom
of glory; and that it was our Saviour's

design to assert, that the least saint in heaven, is greater than John was on earth. This construction appears unnatural, and even forced. The comparison in the text, is not between John and saints in heaven, but between John and the prophets who preceded him. John, and all saints and prophets, will undoubtedly be far greater in heaven, than they were on earth. But this idea cannot illustrate, either the comparative greatness, or inferiority of John, while in this world.

Others have supposed, that by the *least in the kingdom of heaven*, is intended the least of the Apostles.—Others again, the least minister of the New Testament. Both these opinions are founded on the supposition, that the assertion is highly elliptical; a supposition which the connection does not appear to demand. That there are many texts of scripture, that are elliptical, cannot be denied. But in every such instance, we are directed, either by the connection, or the context, what to add, in order to complete the sense. To introduce an ellipsis where it is not necessary cannot be justifiable. In the present case, no necessity appears. The phrase, *the least in the kingdom of heaven*, in any other application would not be thought to need any addition to render its meaning obvious. Why then should we suppose that *here* it must

mean either the least of the Apostles, or the least minister of the New Testament?

If these explanations be rejected, some may be ready to ask,—“Must we then conclude, that it was the design of our Saviour to assert, that the least, true christian, including old and young, learned and unlearned, is greater than was John?” By no means. Jesus Christ, although coequal, and co-eternal with the Father, yet in his humiliation made himself the least of *all*, and the servant of all. He assures us,—*that he came not to be ministered unto, but to minister, and to give his life a ransom for many.* To accomplish *this*, he made himself the least in the redeemed kingdom; he became the servant of the least. He was the most despised, the most hated, and infinitely the greatest sufferer. He, who by the mouth of David, called himself *a worm, and no man*, could, with the same propriety, style himself *the least in the kingdom of heaven.* That Christ in this verse spoke of himself, as the least in the kingdom of heaven, and yet greater than his forerunner, is an opinion, believed to be in no respect inconsistent with the whole passage, nor with any thing recorded of *him*, in the scriptures. I add, it relieves the mind, from the difficulties attending the other interpretations.

Miscellaneous.

To the Editor of the Christian Spectator.

MR. EDITOR,

PERMIT me to say a word on the communication of L. H. in your last number. It is there attempted to prove that the common custom of asking a blessing and returning thanks, as it is called, is unscriptural; and that, to be exactly right, this service should be performed at the beginning of our meals. The arguments adduced are, *the example of Christ, and*

his first disciples; and the apparent inconsistency of imitating Christ at the Lord's Supper, and not at other meals. Now I humbly conceive, Sir, that your correspondent mistakes the grand principle which guides us in the imitation of Christ. What is it to follow the example of our Lord? It is not to dress as he did. It is not to move as he did, nor to follow the innocent customs of the Jews, as he did. It is to imitate his moral conduct.—In what then does his moral conduct,

in the services of the table, consist? Not in dividing or *uniting* those services; but in performing them. Grant then that Christ did give thanks in the manner alleged by L. H.: it does not follow that we ought to do it in the same manner. Something must be allowed for the difference of circumstances, in which men are placed.

If we are bound to follow the example of Christ in every punctilio, which has no connexion with moral conduct, then we are all wrong in the administration of the Lord's Supper. The original supper was received in an upper chamber, in the use of red wine and barley bread, in a recumbent posture, after another meal had been eaten. There is then a radical difference, in circumstantialia, between Christ's example in celebrating his holy supper, and the practice of every denomination of Christians among us. Yet the design of this sacred ordinance is answered by all who celebrate it with a right temper of mind. So it is also in the affair before us. What matter is it whether we give thanks at the beginning, or at the close of our meals, provided it be done with a right spirit? To say that the example of Christ, sanctions the former, does not prove any thing, unless it proves that, in the ordinance of the Supper, we are bound to comply with all the circumstances above enumerated.

The Lord Jesus Christ, washed his disciples' feet. Does L. H. regard that ceremony as binding upon us, or only as an oriental manner of teaching humility? Probably the latter. Yet if he is so punctilious in the manner of saying grace at his meals, alleging the example of Christ, as his warrant, he must, for consistency's sake, adopt this custom also. Indeed, the system of literal interpretation, which L. H. appears in this article to use, if carried to its legitimate results, would lead us into many absurdities. It is a good maxim of the lawyers, and it equally applies to theologians, "*Qui hæret in litera, hæret in cortice.*" That is, he that sticks to a

literal interpretation, does not reach the bottom of his subject.

I would then with your leave, lay down this principle on all such subjects as the one before us:—Christ did not intend to set an example, which should be obligatory in every particular, in all ages and countries. He left much room to accommodate different men in different circumstances. The example to be followed in this case, is, the giving of thanks, no matter whether at the beginning or at the close of our meals, except so far as convenience and the custom of the people among whom we live, should dictate. The *spirit* of the thing,—the *fact* of acknowledging the giver of every good and perfect gift, is all that, in my view, enters into the duty of saying grace at meals.

T. H. D.

For the Christian Spectator.

Marriage of believers with unbelievers.

IN answer to an "Enquirer after truth," respecting the right of a believer to marry an unbeliever, the following remarks are submitted. That a believer, whose love to God has not waxen cold, will consider piety a *primary* qualification in the partner of his life, will not be disputed; but that he ought, in all cases, to consider it an *indispensable* qualification, is doubted. If he have entered into a contract of marriage, previously to his having become, in the evangelical sense, a believer, the grace of God in his conversion, manifestly does not annul the contract.

It is generally supposed that the number of pious females is, almost every where, about double the number of pious men. If this is a just estimate, the restriction would leave the females, whom God has converted to the faith, in celibacy. That it would exclude very many of them, from the conjugal relation, cannot be doubted. The loss to them, would be the least part of the evil. The loss to those who would otherwise be

their husbands, and to the rising generation, to society and the church of God, would be immense. "The good conversation" of a pious wife, has often been found to win over to the faith, a husband, to whom the gospel, by other means, would have no access. The influence of pious mothers in forming the minds, the temper, and habits of the rising generation, is paramount to every other. They make the first impressions. They give a cast to the future character, which it never loses. The Samuels and Timothies, and Doddridges and Newtons, who have adorned and blessed mankind, have generally imbibed the first principles of their intellectual and moral preeminence, from the examples and instructions of their pious mothers. To exclude a considerable part of our pious females from the conjugal and maternal relations, and supply their places, with the irreligious, the worldly, and the vain, would certainly be an evil of no common magnitude.

It must be admitted, that the obligations of the believer to the Divine Lord and Head of the Church, are supreme. No pious female may give her hand to a person, who, as she might reasonably expect, would hinder her performance of those public or private duties, which she owes immediately to her God. An idolater, an infidel, a profligate, or an avowed contemner of Christian doctrines and worship, might be expected, if received as her constituted head, so to embarrass her, in her personal religion, and in the discharge of her duties to the family, that she could not be supposed, in the exercise of enlightened piety, to consent to give him her hand in this relation. But there are young men whom the Church has sealed as her sons, and whom, though they are not pious, she still regards as her hope,—young men, whose principles and habits, have been formed with pious care and with happy success; and who so far from hindering those who should be their companions in conjugal ties, from the enjoyment of Christian privileges, or the discharge of Christian du-

ties, would assist them. There are also, pious females in irreligious families, where their hinderances to the enjoyment of personal and social religion are numerous and embarrassing. The question then occurs,—*does a female in these circumstances, contravene the principles of her religion, by giving her hand to a person, such as I have just described?*

Let us turn to the scriptures for an answer. With evident marks of disapprobation it is recorded, concerning the antideluvians, that "the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose." By "the sons of God," we understand the family of Enoch, or the visible worshippers of God; and by "the daughters of men," those who openly renounced the pure worship of Jehovah. Let it be granted, that we have here a testimony of God, against all connexions of this kind, to the end of the world. Must it also be understood as a testimony against the marriage of the children of the church with each other, though some of them gave evidence of piety and others did not, when both alike adhered to its visible worship? Did it send out the sober-minded son of a pious father, to the idolatrous world, for "an help meet," because, though a speculative believer, he was not born of God? You do not decide the question, when you prove that between the merely speculative believer and the avowed idolater, there is, in the sight of God, no essential difference of character. As these would severally affect the happiness and the duties of a sincere worshipper of God, in the conjugal relation, there is, between them, a great difference. When, therefore, you have proved that a Christian is forbidden to marry an avowed idolater or infidel, you cannot certainly infer that he may not marry a visible worshipper of God, even though his sincerity may reasonably be doubted.

Again, the Israelites were forbidden to contract marriages with the surrounding nations. "Neither shalt

thou make marriages with them," said their great lawgiver; "thy daughter, thou shalt not give unto his son: nor his daughter shalt thou take unto thy son. *For they will turn away thy son from following me, that they may serve other gods:* so will the anger of the Lord be kindled against you, and destroy thee suddenly." Various transgressions of this law, are mentioned in their succeeding history, with terms of marked disapprobation. The case of Solomon is held up as a perpetual warning. The marriage of Ahab, with "Jezebel, the daughter of Ethbaal king of the Sidonians," is noticed in terms of severe reprobation. Ezra lamented that "the holy seed had mingled themselves with the people of the land," and Nehemiah observing the children of this forbidden connexion to speak "half in the speech of Ashdod, contended with them and cursed them, and smote certain of them, and plucked off their hair and made them swear by God, saying, ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." Now I am willing to consider these prohibitions and examples as having been addressed to Israel, not merely in their civil and national, but also in their moral and religious capacity; and consequently, as forbidding the pious in all ages, to be joined in marriage with the idolatrous, the profane, and all others who might be expected to exert a *direct influence* "in turning them away from following the Lord." But these prohibitions, did not interdict the marriage of one Israelite with another, because both were not, in the judgment of charity, spiritually pious. They relate only to the marriage of Israelites with idolaters, and suppose that among the visible worshippers of God, there was, in this particular, an unrestrained licence. Now, do not Christian families, whose members unite in the observance of visible religion, though all do not give evidence of saving piety, very nearly resemble, as to the purposes of the conjugal relation, the community of Israel?

Should a pious member of one of these families, be married to a member of another, who, though not pious, retains the principles and habits of a religious education, are we warranted to apply to the connexion the sentence of condemnation, passed upon the marriage of an Israelite with an idolater?

The language of the New Testament on this subject, (if indeed any particular and standing law on this subject can be found in the New Testament,) is of the same tenor with that of the Old. To the Corinthians, Paul, in his second epistle writes—"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Some writers have applied this passage to the marriage of believers with unbelievers. Others with more appearance of reason, have applied it to the connexion of believers with unbelievers in the communion of the church. The fact is, however, that there is nothing, in the context, to limit the application to either of these. The passage is most obviously an exhortation to believers, to avoid unnecessary intimacies of every kind, with their unbelieving and idolatrous neighbors. Such intimacies they ought to avoid now,—unnecessary intimacies not only with those who avowedly discard their religion, but with those also, who do not, from the heart obey it. Yet, there are intimacies with such, which, because necessary, for important ends, are not forbidden. The intimacies which subsist in families, it does not forbid, but

sanctions. Suppose then, that in Corinth, some daughter of a scoffing and persecuting idolater had been converted to the Christian faith, and then removed, from the idolatrous family, to the bosom of the Church, by her marriage to the son of a member, who though not "called with an holy calling," was yet a convinced, and respectful attendant, upon its institutions. Can we imagine the Apostle in such a case to have interposed with the veto,—“Be not unequally yoked with an unbeliever. For what concord hath Christ with Belial? or what part hath she that believeth with an infidel? and what agreement hath the temple of God with idols? Wherefore come out from among them, and be thou separate, and touch not the unclean thing.” There are connexions with the world, which believers must “go out of the world” to avoid. In forming new connexions with it, they are bound to inquire whether or not, their personal religion, and the cause of the Redeemer, will be promoted by means of them; and their judgment on the subject, impartially formed by the word of God, must decide their conduct.

But it is alleged that Christians are expressly forbidden to marry, except with those, who, in the judgment of charity, are joined in living faith to the Lord. The law alluded to, is in the first Epistle to the Corinthians, ixth. chap. and 39th verse. “The wife is bound by the law, as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will, *only in the Lord.*” The expression “in the Lord,” it is asserted, denotes union to Christ: and the phrase, “only in the Lord,” limits the choice of the widow, and, consequently, of every other unmarried Christian, to those who are apparently united to the Lord, by the faith of the Gospel. But does the phrase require this interpretation? In one instance certainly, it conveys a very different meaning. “Children obey your parents *in the Lord,*” does not mean that children must obey those

parents only who are in the Lord, but that children must obey their parents generally, *in subjection to Christ, and with supreme regard to his authority.* Their own relation to Christ, rather than that of their parents, they must recognize in the obedience which they render. So in the present case, the phrase “only in the Lord,” may import, that the woman, in the solemn concern of entering into the conjugal relation, must not overlook her superior relation to Christ, but see that she preserve her allegiance to him, and enter into her new relation in such a manner as consists with the duties which she owes to Him. If, however, the former interpretation be preferred; if we grant that, in the peculiar circumstances of the primitive Christians, they could not, consistently with their principles, have been married to any who were not visibly “in the Lord,” still, we cannot certainly infer, that in the very different circumstances of the church now, the restriction is universally binding. In the very chapter, which contains the restriction, we have the decision of the Apostle, that it was inexpedient for Christians, who could preserve their purity in a single life, to be married at all. It is almost universally admitted, however, that this expediency resulted from the peculiar circumstances of the Church, at that time. But why should we say that the decision of the Apostle concerning one particular, is *perpetual*, and concerning another particular, of the same subject, was *temporary* in its obligation?

From these remarks, the obvious conclusion is, that the marriage of believers with those, who are evidently so hardened in unbelief as to be disposed to interfere with their religious duties, is forbidden—that their principles would lead them to consider decided piety in those with whom they are to be joined in this important relation, a primary qualification; but that it is not in every case indispensable.

That the judgment of Christians,

who admit this conclusion, may be perverted by affection, or by hopes of temporal advantage, cannot be doubted. Their danger of this is however, by no means confined to the subject of marriage. Most of their deviations from the path of duty, result from their abuse of Christian liberty. But to those who obey the command, the promise is sure—"Trust in the Lord with all thine heart: and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." J. P.

For the Christian Spectator.

Remarks on "Critical hearers."

WHEN the Son of God was employed on earth in the benevolent work of doing good to men, he not only met the cruel opposition of inveterate enemies, but experienced the infidelity of professed friends. In the very act of proclaiming the message of mercy, he beheld multitudes refusing to listen to its gracious offer, spurning it with contempt, or with the vengeful spirit of the evil one, *gnashing on him with their teeth*. Others, astonished at the miracles which he performed, professed to regard him as a teacher sent from God; and in great numbers "followed him on foot from every city." But among the thousands who thus accompanied him wherever he went, and listened with attention to his discourses, but *few individuals* were found, on whom his instructions had any real efficacy; and upon these in common with the rest, he found it necessary to urge the caution—"Take heed how ye hear."

This caution is no less necessary now than it was then. The preaching of the Gospel in its efficacy on far the greater part of hearers, still resembles the seed that fell by the *wayside*, upon the *rock*, and among *thorns*. And although some do, indeed, receive it into *good and honest hearts*, yet so common is even *their* neglect of this injunction of our Saviour, that the seed, though sown in *good ground*,

seldom produces fruit *an hundred fold*.

There are various methods in which persons are improper hearers of the word, and consequently fail to experience those invaluable benefits, which, through the medium of preaching, it is the divine purpose to confer. Some are drawn to the house of God by custom, or because it is reputable in the eyes of the world, to attend regularly the ordinances of worship: Frequently their attendance is required by the domestic or social regulations to which they are subject. Others attend divine worship on the Sabbath, from motives of curiosity—they are desirous of seeing who else attend; or perhaps anxious to hear a person who is termed a good preacher, when the only advantage they expect to derive from it is, the pleasure of being able to say, that they have heard him. It is obvious that persons influenced by such motives only, will be *listless* hearers of the word. Their minds will be wandering with the fool's eyes to the ends of the earth; and they will have learned no more of divine truth, and felt no more of its efficacy when they retire from the sanctuary, than they knew and felt when they entered.

But there is one class which it is proposed to make the subject of more particular remarks. These may be denominated *critical hearers*. They differ from the others which have been mentioned, in being *attentive* to the preaching of the word; but like them violate the divine injunction, because they direct their attention improperly. A *critical hearer* in a peculiar sense, is one who sits in judgment on the sentiments advanced, and brings each to the test of his own preconceived opinions. If a few expressions are found to contravene a favourite system which he has adopted, he denounces the preacher as heterodox; and departs from the place of heavenly instruction, with mingled emotions of pity for his error, and joy at his own superior ingenuity. But this is by no means a distinguishing characteristic of *critical hearers*. The lim-

its which comprise this class include in general all those, who, while they pay attention to the preaching of the word, are more speculative than practical, and more careful to notice what may be termed the externals of preaching than to apply the truth to their consciences.

To make known to man the character of his Maker, and the obligations which he has violated; to rescue him from perdition, and point out to him the path to heaven, are professedly the objects for which preaching was instituted. *He*, therefore cannot, rationally expect to participate in the blessings proffered in the message from the pulpit, who makes it subserve the indulgence of his fancy or the gratification of his taste. He may indeed listen with attention to the earnest exhortations of a faithful preacher, he may hang upon his lips and catch every word that drops therefrom; but that declaration which was made to rouse his slumbering conscience, and to urge him forward in the path of duty, or to awaken to a sense of his danger, the sinner sleeping on the brink of destruction, he will, perhaps, denounce as too abrupt or technical in its phraseology: perhaps he will find fault with the action that accompanied it, or with the inflection of voice, with which it was uttered. When these circumstances so much arrest his attention, and are made the subject of reflection, must not the truth itself, in a great measure pass unheeded, or at least produce no permanent effect? But if on the other hand, in such a declaration he is struck with the energy of the expression; or if the words flow like honey from the lips of the preacher, if his lucid arrangement, his well-turned periods, and general excellence of composition, holding the mind in captivity, seem only to commend the truth, which they adorn, it is in general not *the truth* which he admires. Divest it of these adscititious ornaments, and his rapture of delight, will give place to a state of mind, which, to say the least, approaches the coldness of indiffer-

ence. The discourse is unto him as *a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for he hears the words but he does them not.*

In the society of Christians, we meet with many, whose piety is thought to be sincere, who are beloved in the circle of their acquaintance, for their amiable qualities, and respected by all for their exertions in the cause of truth and morality; but who by their remarks or discourses from the pulpit, seem to forget the practical instruction they convey.—Truths, which, in their private reflections, they sometimes delight to dwell upon, as affording them the dearest pledge of heavenly joys, and which might confirm the wavering hope of others, they entirely overlook; while the ingenuity of the preacher in the division and management of his subject, the structure of his sentences, the general excellence of his composition, and his mode of delivery, are abundant topics of observation. That such is in a greater or less degree too generally the case, we not unfrequently hear lamented by persons whose unhappiness it is to be themselves addicted to the practice, notwithstanding their belief of its impropriety.

“Video meliora proboque
Deteriora sequor.”

A peculiar propensity to err in this respect, results from the habits of a *student*. The danger of indulging in abstract speculation on religious subjects, he sees in others if he has not learned it from his own experience. Yet he is apt to seek food for the *intellect* in what he hears from the pulpit, rather than to regard it as designed for the improvement of the *heart*. When the preacher displays ingenuity in some nice and difficult discussion, observe the man of speculation, and you may see his attention all awake, and the smile of approbation playing on his countenance. Between his admiration of the preacher's talents, and his anxiety to pursue in all its metaphysical ramifications, the sentiment presented to his mind, he

neither makes a practical application of the subject, nor considers whether it is capable of any, farther than as it affords materials for speculation.—View him still when services are ended and he has retired from the sanctuary of his God. After freely bestowing his encomiums on the preacher for having taught him something new, you will hear him enter with seeming self-complacency, into the same nice and subtle disquisitions, and perhaps suggest improvements, which might have been made to great advantage in the course of thought upon which he is remarking.

If in all this he does not experience a growth in grace, commensurate with his intellectual researches, he will nevertheless find plausible arguments to satisfy conscience. His love of novelty he will call a desire for spiritual knowledge; and to enlighten the understanding, he will say, is a necessary step to the improvement of the heart: not reflecting that the understanding is not enlightened by novelty alone. The same truth must be frequently presented to our contemplation, and exhibit its influence in our lives. It must be “line upon line and precept upon precept.” Christ in the course of his preaching, often presented the same truth in various forms. The Prophets and the Apostles did so likewise, as their writings shew; and every faithful preacher follows their example. “To write the *same* things to you,” says Paul to the Philippians, “to me indeed is not grievous, but for you it is safe.”

A person thus accustomed to speculate critically upon what he hears, may likewise attempt to justify the practice, in that it enables him to remember better the truths delivered than he otherwise would. We are not however in general, to measure the benefit received from a sermon by what remains in the memory, but by its influence on the heart and life. A person not formed to habits of attention, and whose pursuits are foreign from intellectual researches, may often be unable to remember much of

a sermon, whose influence is clearly seen in his pious resolutions and holy life. Though he cannot draw an outline of it, he recollects with humble gratitude to the sanctifying Spirit, the feelings which it excited in his bosom, and whose salutary influence continues to be exhibited in his external conduct: while the man, devoted to literary enquiries, and accustomed to exercise his memory on moral and intellectual subjects, may detail all the prominent ideas, and yet manifest in no degree the *genuine* efficacy of sacred truth.

Granting however that this metaphysical mode of hearing may sharpen the powers of discrimination, and invigorate the mind, (though even this is questionable, when the practice is carried beyond moderate limits,) is it, after all, the practical use which should be made of the word of God? Does this disposition to abstract speculation, lead eventually to more correct practice? Do those who indulge it, experience more of that holy joy and those solemn reflections which should especially result to man from every dispensation of the word of God, than they do, who on such occasions at least are less fond of metaphysical disquisitions? Let experience and observation answer.

But far the greater portion of critical hearers, direct their attention to the *manner* rather than the *matter* of a discourse. In respect of some, it would appear that the *messenger* of truth is alone deemed worthy their attention, while the *message* itself, conveying truths of everlasting moment, is wholly disregarded. Is the preacher animated in his delivery, and uniformly correct in his mode of expression? They listen with pleasure, and pay to his *eloquence* the tribute of applause; while their reflections show, that with respect to themselves at least, the eloquence they admire is not the *art of persuasion*: for the subject itself and its practical application they entirely neglect; having their attention arrested only by the forcible and correct manner in

which the preacher expresses himself, and the fine taste which he displays.

Persons whose avocations are peculiarly favourable to the assumption of the character of critics, although sincere lovers of the truth, are very liable to err in this respect. Too ready to take exceptions against the ambassador of Christ, when he fails to deliver his message with becoming propriety, they forget that it is the *truth of God*, which it most concerns them to know, and if they are not edified, charge it wholly to the preacher, when the fault is much more their own. The ultimate effect of this habit, if indulged, is peculiarly unhappy. The matter and the manner come at length to be so closely associated, that not unfrequently even the truth itself reflects a portion of that dislike which was felt at the manner of its utterance. Not that truth, when clearly seen to be such, actually becomes displeasing in consequence of an association of this kind; but a prejudice is acquired, which fortifies the mind against the assaults of sound arguments, that would otherwise drive error from its fortress. By continual indulgence of this propensity to criticise minutely on the qualities of the messenger, rather than to consider attentively the nature of his message, their eyes become so quick to perceive, and their ears to hear, any thing which violates the strictest rules of propriety, that frequently the effect of a discourse, which may in the main be excellent, is destroyed or materially impaired by some improprieties of tone or gesture, or a few palpable deficiencies of taste. The preacher may relax in the study of his *Bible*, but he must not neglect *Walker*; and if he omits to cultivate his taste, he must not pretend, as the ambassador of heaven, to communicate his message to the sons and daughters of *refinement*. Should he err occasionally from the received standard of *pronunciation*, he would hardly escape their censure: much less, should he

in any instance violate the rules of purity, propriety and precision. An uncouth expression, or the use of some word or phrase peculiar to the vulgar, might shock their refined sensibilities, and throw the garb of merriment over the sanctity of divine truth. When therefore he ascends into the pulpit to proclaim the message of heaven to hearers of this description, the preacher must be watchful, lest instead of commending himself to them as the ambassador of Christ, he appear in a situation not less ridiculous in their view, than that of the scholars in a certain English school of high repute; who when they had committed an error in *prosody*, were ordered, by way of punishment, to mount the rostrum and repeat the following Latin sentence, as it is here marked, with every word in false quantity; "*Nōs Germāni nōn curāmus quantitātem syllabārum.*"

The preceding remarks are not intended to imply that it is improper to be in any measure affected by the *manner* of a preacher. It is impossible from our very nature that it should be otherwise. An association of the matter and manner to some extent is unavoidable; and it is highly important, that the message of heaven be so delivered, as not to appear unworthy of its origin and end, and not to be disreputable to the messenger himself. It is therefore the duty of those who sustain, or purpose to assume the office of public teachers, to pay much attention to the reasoning powers and rhetorical qualities of others, in order that they may themselves be rendered more capable of being useful in their public ministrations. But the habit which extensively prevails, of directing the attention almost exclusively to these, is what should be discountenanced as pernicious in its influence, and injurious to the cause of vital christianity. Were the christian world more generally disposed to find "*Books in running brooks, sermons in stones, and good in every thing,*" we should hear less of that criticism which respects the style and delivery

of discourses from the pulpit, and produces no good effect upon the heart and conduct; but we should witness more of that practice which results from devout meditation, and realizing views of divine truth. In the words of Herbert—

“God calleth preaching folly. Do not
grudge
To pick out treasures from an earthen pot.
The worst speak something good. If all
want sense,
God takes a text and preacheth patience.”
C.

For the Christian Spectator.

LETTER IV.

MY DEAR J—,

WE shall form a high idea of the importance of religiously educating our illiterate population, if we consider only the advantages which in *this life*, will result to them and to society, from increasing the means of their intellectual improvement, correcting their morals, and fitting them to engage in lucrative and respectable employments. But when we contemplate their *future* destiny, when we extend our views forward to the *invisible world*, and anticipate the eternal retributions, which there await them, and revolve the worth of their souls; the connection between their character here, and their future condition; the absolute certainty of their ruin, if left to grovel in ignorance; the possibility, and probability, that many of them may, by the instrumentality of Sabbath Schools, be rescued from vice and perdition, and formed to virtue, happiness, and eternal glory; how much more cogent are the inducements, which urge, and the obligations, which devolve on us, to aid in the benevolent work of communicating that instruction, which will contribute so much to their comfort and happiness here, and is able to make them wise unto salvation. It is from this view of their character, and destiny, that we are to form appropriate views, of the necessity of the Sabbath School institution. Without the aid of reli-

gious instruction, these immortal beings must *perish*. “Faith cometh by hearing, and hearing, by the word of God.” Without a just view of their state, and character, they will not appreciate their danger, nor destiny.— Without a correct knowledge of the character and will of God, they can neither love nor obey him. Unless warned of their danger, and aroused from security, they will never break through the fascinations of the world, and abandon its seductive pleasures. Unless told of the sacrifice and intercession of Jesus Christ, they will of course remain ignorant of all the motives derived from his love, to melt and move their obduracy; their hearts will never feel the sorrows of penitence, or the ingenuous movements of love and confidence. They can neither embrace him by faith, nor obtain any hope of pardon and justification. But “how shall they hear without a teacher?”—God is indeed able to communicate this knowledge by supernatural means, and to change the hearts of those who are destitute of it. But that is not the method of his procedure. He, in the whole of his administration, regards, and treats men as intelligent, voluntary beings; and employs their own, and the agency of others, in preparing them for the reception of his grace. “Faith cometh by hearing.” Men are instructed before they are regenerated; they are awakened, convinced, and alarmed, before hope and peace are communicated; the great objects of love and faith, are placed before their minds, before, by the influence of the Spirit, they are led to believe, and to love. In this preparatory work, means are employed. To effect it, God has granted a revelation of his will, and instituted ministers, by whom it is taught, and enforced; and as far as we have any knowledge, the use of these means, always precedes the intervention of the Spirit, to regenerate and sanctify. Hence, we are warranted to infer, that none, except those who possess and improve these means, enjoy the saving influences of the Spirit.

How necessary then ought we to consider the use of these means? What importance ought we to attribute to a religious education?

It is not the design of these schools to supersede the instruction of children at home. Parents, aware of the sacred trust committed to them by God, can never devolve on others the religious culture of their offspring. Did all parents appreciate that trust, and faithfully inculcate on them the doctrines and duties of religion, and exhibit an example of piety; or were their children uniformly disposed, when qualified by the knowledge of letters for the study of the scriptures, voluntarily to investigate divine truth, and attain appropriate views of christianity: this institution would be unnecessary for them. But unhappily this is not the case.

It is notorious, that a large proportion of parents, who give their children, not only a common, but even a polite education, are lamentably negligent in instructing them in the principles of religion. Many are but poorly qualified for the task. Many are so absorbed in incessant cares, and pleasures, as to have little leisure for the duty. Some, from pride, shrink from the inculcation of principles, which they habitually violate; and of duties, which they daily disregard. Many, entirely unconcerned for their own welfare, slumber in total apathy, over that of their offspring, trample on the the sacred obligations which bind them to secure their religious instruction, and rear them without a struggle, without a prayer, or thought, for their salvation. Others, discrediting the truth of christianity, despise it, as useless; or mock it, as superstitious. The neglect of parents, in regard to the religious culture of their children, has, during the last century, greatly increased; and forms one of the most decisive and alarming proofs of the gradual deterioration of our population. The scrupulous attention of our ancestors to this duty was a conspicuous trait in their character; and contributed greatly to the production

and maintenance of that strictness and purity of morals, which have so much distinguished the inhabitants of New-England. Religion held a much higher place in their estimation, than in ours. They entertained loftier views of the sacredness of its obligations, appreciated more justly its beneficial influence on the character; and were therefore more sedulous and faithful in inculcating and enforcing it on their offspring. This character was evinced, particularly, by the first settlers of this state. One of their earliest laws required the parents of each family, once every week, to catechise their children in the principles of religion, and enforced its observance by a suitable penalty. The select-men, in each town, were authorized to see that every family was furnished with Bibles, catechisms, and books of devotion. Even so late as the year 1714, when these regulations were less scrupulously regarded, resolutions were adopted by the legislature, authorizing magistrates to maintain their observance.* Although these regulations, according to modern views of religious freedom, bore the aspect of severity, yet so far as they operated to promote the religious instruction of the young, without encroaching on the rights of conscience, they were founded on the soundest policy, and exerted a most salutary influence on morals and manners. Beside these means, adopted by our first legislators, for the virtuous education of their offspring; the ministers of the gospel, who, for the first century after the commencement of the colony, were much more numerous, in proportion to the population, than at present; laboriously employed themselves, in giving catechetical and other instruction to the youth. In consequence of the combined exertions of the magistrates and clergy, the greater portion of the population, were faithfully initiated into the doctrines and duties of christianity, and were

* See old Code of Connecticut, and Trumbull's History, vol. 2. Chap. 1.

characterized by a decorum of manners, a purity of morals, and a sacred regard to the institutions of religion, which have never been surpassed in any country.

The gradually increasing neglect of the religious instruction of children, originating obviously from the decline of parental faithfulness and piety, while it is a most melancholy proof of the gradual retrogradation of our population in morals and religion; suggests and justifies, unless it is speedily arrested, alarming apprehensions for future generations.

Happy were it, did the voluntary exertions of children to acquire sacred knowledge, obviate the evils of parental negligence. But it were vain to expect it. Without advertent to other causes, their depravity alone is sufficient to deter them from the serious examination of divine truth. They instinctively shrink from the affecting views of their character, duty and destiny, which the scriptures display; and endeavour to escape the restraints, imposed by conscience, on their passions. To counteract this aversion, and to induce them to the serious study and habitual consideration of religion, the voice of parental tenderness and authority, and the allurements of example, are necessary; and even if they were not indisposed to the study, reason does not warrant the hope that they would advance in it without the aid of instructors. The young, in order to persevering exertion of any kind, need constant excitement and assistance from their superiours. While then, they behold those around them, to whom they look for guidance, and whom, in principle and conduct, they are strongly disposed to imitate; trampling on the blessings and hopes of christianity, and despising its awful sanctions; how irrational were it to expect, that they should justly appreciate them, and breasting the tide of their own corruption, and the seductive example of others, devote themselves to its serious investigation.

With these causes, which alone are

sufficient to deter the children of such parents from the careful study of the scriptures; others concur in tending to increase their distaste for the subject, and divert them from its consideration.

The influence, exerted by a large portion of the books which children are accustomed to read, is pernicious, both to their taste and morals. I advert particularly to the fictitious works with which the age abounds. Few of these volumes aspire to the dignified office of instruction. They aim only, by the most wild creations of fancy, to please the imagination, and agitate the passions. The pictures of life which they exhibit, are false. They give erroneous views of the nature and means of happiness. Many of their characters, more unnatural and detestable than those of real life, are adorned with some splendid endowment or virtue, only to hide or give attractions to their vices, and lead the unwary to regard immorality and crime with indifference or complacency and the extravagant expectations of happiness and grandeur, which they excite, produce aversion to the sober, unostentatious scenes of real life. The youth, who has been revelling in this imaginary world, feels little disposition to recur to the humiliating, appalling, views of his character and destiny, which the scriptures pour upon his conscience; but turns with aversion, from whatever would awake him from illusory dreams, to the serious, rational consideration of his condition.

From the combined influence of these general, and perhaps other particular causes, no inconsiderable portion of the children and youth of this State, in which more than any where else, the means of religious instruction abound; are lamentably ignorant of christianity. In some other parts of the country, the evil is undoubtedly greater. Were we to pass from family to family, and from village to village, and interrogate the youth of our country, I fear we should be astonished at discovering the comparatively small

number, who are thoroughly instructed in the Christian religion, and able to give distinct, correct views of the principal doctrines and duties, which it inculcates, and its history as detailed in the scriptures. On the importance of their receiving such instruction, I need not now remark.

Over their deplorable ignorance, the eye of benevolence weeps. Though reared in a land, consecrated, more than any other, by the piety of their ancestors, and amid the sacred institutions of religion, whose voice, mingling the hopes and fears of eternity, is perpetually presenting all the motives which can agitate and sway the human mind: yet through the cruel apathy of parents, through the negligence of kindred, and of fellow-beings, who should have watched over their happiness, they remain lamentably ignorant of that religion, unawed by its

sanctions, unblessed by its hopes; and are rapidly rushing to the threshold of eternity, almost unapprized of the awful retributions, which, bursting upon the guilty, will dismay and overwhelm them. Of how many, is this every day, the catastrophe. How many, ere this institution can extend to them her benevolent hand, shall have gone down to the sepulchre, beyond the reach of aid, and of hope.

Let us mingle in the work, and exerting all our talents, imitate in the communication of good to others, the example of our Redeemer; lest it chance hereafter, that condemnation result from the superior advantages, to which we are so much indebted for our happiness, and to which especially, I owe the pleasure of giving you these proofs of the affection with which I am yours. N.

Review of New Publications.

A Sketch of My Friend's Family, intended to suggest some practical hints on Religion and Domestic Manners. By MRS. MARSHALL. London: 1818. 12mo. pp. 152.

THIS is one of those books which are written to remind us of the best mode of securing present enjoyment and future good. It does not profess to enlarge the boundaries of science,—it makes no pretensions to the honours which attend successful literary efforts, but leaving all these to those who may have the vigour to make, and the talent to enjoy them, it speaks to us upon subjects of every day's occurrence,—comes home at once to 'our business and bosoms.' We read it as we would receive the instructions of a kind and communicative friend.

We are far from forming a low estimate of the subjects of the book before us. 'Practical hints on religion and domestic manners,' when made with judgment, are valuable, and when

duly regarded, produce effects 'beyond all price.'

No one will deny that the knowledge of the method in which domestic enjoyment may be attained and secured, is of infinite moment. Happiness if enjoyed at all, must ordinarily be enjoyed at home. When we consider, that here so much time must necessarily be spent, and that portion of time too, when the mind, unoccupied with the perplexities of business, is in a mood to create and enjoy pleasure; that here are companions with whom we are in constant habits of association, we must readily grant that the manner in which this portion of time is spent, and the pleasure or disgust received from the society to which, with short interruptions, we return to mingle, must give a colouring to the enjoyments of life.

In the description of the essayist, and in the visions of the poet, we are alike taught, that pure enjoyment, and healthful pleasure, must be sought in

domestic scenes; nor should it be concealed that if a wise course will here secure happiness, that a contrary one will ensure misery. If a refined taste, and proper attention, will present a prospect of beauty, the want of these will permit the growth of thorns. Domestic unhappiness, so frequently deplored in strains of woe, or depicted in colours the most ludicrous, never demands pity for all the subjects of it. It is self-inflicted torture,—springs from the misconduct of one, or all the members, of the family.

That religion is necessary to give happiness to the individual or the family, must be evident to all who are acquainted with the structure of the human mind. Active, restless, and unsatisfied, it roams through earthly scenes, and finds them vanity. For the mind alienated from God, no real pleasure is provided. Whether 'in the house or by the way,'—whether retired from the busy throng, or moving in all the splendour and triumph which attend the success of the noblest enterprizes, the love of God must be 'shed abroad' in the heart, or it will be destitute of affections that will cheer, and a prospect of immortality must dawn upon the view, or it will rest upon objects too common, and too fading to give permanent interest.

Religion, ever necessary for the purposes of real enjoyment, is indispensable to the securing of domestic felicity. The occurrences of almost every day, require the exercise of the graces which it imparts. The diversity of opinion and of taste, may be manifest in domestic councils, and render necessary the exercise of forbearance, and the surrender of personal gratification. This may not be true in many instances, and a peculiar coincidence of sentiment, and sweetness of disposition may ensure tranquility, and enjoyment. These, however, cannot prevent the troubles of life from finding their way to the peaceful fireside. Religion must teach submission to the dispensations of God,—it must impart pleasures which earthly objects have no power to give, and to the mind,

startled at the idea of separation from beloved friends, must present a prospect of union beyond the grave.

Our author, deeply impressed with the importance of piety, has so interwoven the instruction of her little work, that those who search for hints upon domestic manners, will find timely remarks upon the subject of religion; and we are gratified in finding that she has faithfully discharged the duty of religious instructor. Instead of those flimsy remarks upon sacred subjects, which the great herd of novel writers throw out, and which indicate about as much knowledge of real christianity as of astronomy, we hear something of the truth as it is in Jesus, and are reminded that the writer lives in a country where Watts wrote, and where Scott is labouring. We hail these indications of a better day for England and for the world, of which this and other similar productions, are alike the harbingers and the authors.

On the nature of true holiness, and the proper estimate of character, we quote part of a conversation between the principal personages of the work, which took place after visiting a person once of abandoned character, but brought by affliction to a sense of duty and of guilt.

"When we had again reached the green sequestered lane, Emma introduced an interesting conversation, by the following remark:—

Emma.—How very appropriate the first passage you read, was, papa!—I think had I been poor Mrs. Jackson, I should have felt the words as pointedly addressed to me, as if my name had been inserted there.

Clifford.—That consolatory promise, is indeed well calculated to inspire hope even in the bosom of this poor self-condemned offender. But tell me, my love, why should the heart of Mrs. Jackson be so sensibly touched, if that of Emma Clifford remains unimpressed? Is there *nothing* in *pardon*ing mercy which interests her?

Emma blushed, and seemed at a loss how to answer, till re-assured by the wonted kindness of her father's look, she said, 'Surely my dear papa, I have not so much reason to believe myself to be the chief of sinners, as poor Mrs. Jackson has to think herself so. Would it not then be the affectation of humility to say, 'I was such?'

Clifford.—It would indeed, Emma, be hypocritical in you to pretend penitence for crimes, which you have had neither temptation nor opportunity to commit.—So far, you are right; at the same time, your refusal to join in the humbling confession of the apostle, can only proceed from a degrading estimate of the requirements of the law, or, from a very slender acquaintance with your own heart. If we would ascertain our real characters, we must compare our lives with the commandments of God, instead of measuring our attainments by those of others; lest, in the vanity of self-love, we should be congratulating ourselves on our superior virtue and holiness, whilst we ought to be humbled at the infinite inequality between our practice and that perfect model of christian holiness which the gospel holds out for our imitation.

Emma looked as though she feared her father was alluding to some particular faults which he had discovered in her conduct, and with difficulty restraining her tears, she modestly replied—"Indeed, indeed, my dear papa, you must not think I am so vain and ignorant of myself, as not to be conscious of many faults, but perhaps there are more and greater, which you have discerned in me, but of which I have hitherto remained insensible.

Clifford.—Do not mistake me, my Emma, I am not accusing you of any glaring faults; but I wish to convince you, my love, that "by nature you are a child of wrath even as others." You may be amiable, dutiful, kind and modest; and yet be destitute of that 'holiness, without which no man shall see the Lord.'

'How can that be?' I interposed, 'are not all these virtues a part of that love to our neighbour, which is the fulfilment of the law?'

Clifford.—God himself has pronounced the heart of man to be 'desperately wicked;' and from the unlimited strain of this declaration, it is evidently applied to the whole human race; unless, therefore, we accuse the Most High of having spoken extravagantly, or of forming a harsh and erroneous judgment of his creatures, we must admit this statement to be true,—of others universally, and of ourselves individually. This truth once established, it is surely very reasonable to conclude, that the outward conduct may in general be conformable to the moral law, while the heart remains a stranger to that *internal purity*, which is the work of the Holy Spirit *alone*; and not, as some would proudly boast, the native characteristic of a mind, unsullied by the commerce, and unwarped by the customs of the world.

Bentley.—I am not disposed to charge this declaration of the Scriptures with undue severity; and yet I must own that, like Emma, I feel it would be but an affectation of humility, to say that I thought

my own 'heart deceitful above all things, or desperately wicked.'

Clifford.—Perhaps our general error on this head, arises from the very obscure and inadequate notions which we form of holiness, or that moral image of God, in which man was originally created.—Such is the holiness of the Bible! Such is the purity of the law—that faultless standard, revealed from heaven by God himself, is a transcript of the perfection which constitutes the glory of saints and angels. It requires not merely that our *lives* should be *decent*, but that our *hearts* should be *pure*,—that all the ardent affections of our souls should be constantly aspiring after that Being, whose essence and whose name are *love*. It demands of us, that forgetting every selfish, every sordid motive, we should 'love our neighbour as ourselves.' Nay more, it teaches us to love those very persons from whom perhaps we are receiving undeserved reproaches, injuries, and scorn.—But we, my friend, seem not to know that its authority extends to the secret feelings of the mind; that it takes cognizance of the inmost thoughts; or, that it imputes as disobedience the momentary hesitation of the heart. We are too inobservant of the busy scene that is hourly passing within us; and should doubtless repel with abhorrence the charges of malice and envy; yet where is the breast that has never beat higher at the mortification of an enemy, or the fall of a rival? Where is the cheek which has not betrayed the secret feelings of a mind stung by the unwelcome praises of another?—And even in those very actions, on the performance of which we pride ourselves, how often might we discover a mixture of selfishness, a thirst for human praise; instead of that singleness of heart with which we are commanded to aim at the glory of God as our end, and to seek the approbation of God as our reward. Ah! my friend, could we but once see these hearts in the light in which Omniscient purity beholds them; methinks, instead of exulting with the Pharisee, that we are not so bad as others, we should be constrained in the Publican's spirit to adopt the Publican's prayer, 'God be merciful to me a sinner.'

Emma, who hung attentively upon every accent of her father's tongue, now burst into tears, and exclaimed, 'O papa, whilst congratulating myself on my superiority to poor Mrs. Jackson, I felt none of these evils which I now see are in my own heart; nor was I in the least aware of the sin I incurred, by the exultings of my unhumbled pride over one, from whom perhaps education alone has made me differ.'

Clifford.—You are right, my Emma, in ascribing to the providence of God, which placed you in more favorable circumstances, that exterior correctness of conduct, which too often inclines us to compliment ourselves on the possession of superior virtue.

Bently.—According to this mode of reasoning, Clifford, I should have no grounds on which to hope for a more favourable sentence from my judge at the day of final audit, than that which awaits the murderer, the thief, or the profane and lawless libertine! Yet *I* have aimed by my conduct and example to benefit society, whose peace *they* outrage, and whose morals they corrupt.

Clifford.—You have brought our argument to a very delicate point; but since you oblige me to become personal, remember my friend, you must not be offended at the plainness of my remarks. First, then let me ask you, what are we to understand by that declaration, 'the soul that sinneth it shall die.'—Does it, or does it not, apply to *every* transgression and *every* transgression?

Bently.—Yes, I suppose it does.

Clifford.—Well then, admitting this, can you, can I suppose, that an obedience so defective, a life which at best is so imperfect as ours, can ever lay claims to acceptance with a God of infinite justice and holiness? Let us not then deceive ourselves by comparing our conduct with that of more flagrant offenders; it is our wisdom, not to inquire of how much *severer* punishment *they* may be thought worthy, but rather to ask how we may escape the penalty due to our own offences.

I paused a moment, and then said,—'As the Most High is not only just, but *merciful* also, I cannot imagine that he will condemn us for defections in duty and holiness, which can scarcely be called *wilful sins*, but rather frailties incident to human nature.'

Clifford.—Here again you are falling into the old error—that of judging of God by ourselves. But this will not do, my friend, we may, it is true, for a while soothe our own consciences by forming to ourselves 'a God all mercy,' *weak*, and *changeable* like his creatures; but after all, *such* as the Bible now represents its author to be, *such*, and *such* only, shall we find him when he comes to judge the world in righteousness.

Bently.—If I were to believe your statement then, Clifford, I should be ready to conclude that none would find mercy on that day.

Clifford.—To affirm such a thing as that, would indeed be, to contradict God himself. But to say that no one will find mercy or acceptance, *because* his offences are *less aggravated* than those of others, is perfectly consistent with the whole tenor of the scriptures. Yes, my dear Bently, I trust that *many* will find mercy, and you and I among that number; but believe me, it will never be on the ground of our exemption from more flagrant vices, but only through faith in the Son of God.

Bently.—Do you think then, that *I* do not believe on the Son of God?

Clifford.—I mean only this: that whilst you attempt to justify yourself by your own merits, you do, in effect, refuse the benefits of his atoning death. You, my friend, would purchase heaven, (at least in part,) and are unwilling to accept it precisely on the same terms as the repenting murderer, drunkard, and profligate, do.—The words of your own favourite poet may however be applied here:

'For Christ as soon would abdicate his own,
'As stoop from heaven to sell the proud a throne.'

Mr. Clifford here paused; I did not answer him; and we pursued the remainder of our journey in silent thoughtfulness.—pp. 29—40.

It would afford us pleasure to give further extracts from the work as they respect the doctrines of religion; but we must turn to some of the other subjects which are discussed.—Among these, *education*, as indispensable to happiness, holds, with great propriety, a distinguished place. Conversation, the source of the pleasures of society, receives its character from the mind. Where views have been enlarged, taste corrected, principles implanted, cultivated and strengthened, conversation will be productive of great and varied enjoyment. It will present new and interesting subjects of contemplation, will give to every argument, its just weight, and to every action, its proper character; and whether we view mental culture with reference to the enjoyment of the individual, or to the influence which it exerts upon the enjoyment of those with whom he associates, we shall consider it as of inestimable worth. The object of the writer whose work has engaged us in our present labour, led her to notice more particularly, the necessity of education to constitute the character of a pleasing and useful associate.

That in the humble walks of life, where opportunities have been few, and where all having enjoyed the same advantages, none feel conscious of superiority, or insignificance, the pleasures of society may be enjoyed with a high relish, is not denied. Good sense, without extraneous aid, will always

produce remarks, valuable and pleasing. Judgment will speak with her accustomed gravity, and wit will exercise her playful, though humbler powers. The instances, however, are rare, in which a man accustomed to refined conversation, will derive lasting pleasure or improvement, from the society of one whose mind has been left without attention. It will be discovered, that the occurrences of the day are the subjects of its reflection, and that the mind has surrendered itself to the observation and care of inferior objects, until it has assumed something of their character. As an illustration of this, we give an extract, which, though, from a fictitious work, presents by no means, any indication of the marvellous.

Speaking of a young lady, the mode of whose education had been the subject of consideration, Mr. Clifford observes:—

“Her father, very early imbibed a prejudice, similar to *that*, my dear Bently, so zealously pleaded on the first revival of our friendship, namely, that ‘if he wished a prudent and industrious wife, he must select one, who was a stranger to the charms of literature.’ Agreeably to this sentiment, he pledged his hand to the daughter of our rich bustling acquaintance, Mrs. Cooper. Before this union was irrevocably fixed, I one day asked Henry, ‘How he could content himself with the homely conversation, not to say coarse and noisy volubility, of his intended bride, after having been so long accustomed to the polished society of his sister?’ He acknowledged he might sometimes feel the difference, but flattered himself that her industry and good management, would afford an ample compensation for any mental inferiority. I told him, he would too late discern his error; and I believe he has long since had reason to repent of his ill-founded choice. Not long after their union, he exclaimed, in the bitterness of disappointment, ‘Edward, your prediction is verified; I have indeed a prudent housekeeper, but I want a *friend*, a *companion* still!’ The fact is, he has no domestic pleasures. When he relaxes from the fatigues of business, if he takes a book, he is disturbed by continual hints, ‘that she has been working hard all day, and is anxious to retire to rest.’ Should he attempt to enter into conversation, he is entertained by a detail of kitchen accidents, a history of the wash, or, more frequently still, with a catalogue of the servants’ faults. The cares of her family, occupy not *her*

hands only, they engross her whole conversation also: and the domestic labors she has achieved, not unfrequently become the topic of discourse.”—pp. 72—74.

Upon the subject of female education, our author is privileged to speak, and she has spoken, with freedom. That she values education properly so called, none who have read our last extract will question. Upon this subject, we shall not enter, and would only observe that the change in public opinion, respecting the proper mode of female education, which, to a certain extent, may be observed, is, in every respect, desirable. In many instances, to enlighten the mind, is considered as important an object, as to grace the person. It was an observation of the late President Dwight, that “the usual *accomplishments* of young ladies, viz. the ability of copying a picture, and playing a tune, are of about as much importance, when opposed to a good education, as the fringe of a curtain is, when compared with the curtain itself.” Embellishments are valuable, but they should be viewed as embellishments. We are always in danger of attaching too much importance to them; and the degree of attention which they ought to receive, must always be, in some measure, determined by the sphere in which a person is destined to move. As this, however, cannot *in any instance, be determined, with certainty*, it surely is unwise to omit in a system of education, those acquirements which are of value in every grade of society.

“‘Why do you not suffer Emma to learn either music or drawing,’ said I, one day to my friend, as his eldest daughter quitted the room; ‘surely, you can have no objection to these accomplishments in particular; and it is evident, from the rest of your system, that you are not afraid of the *refinement* which appeared so formidable to our old travelling companion and to me, the other day.’

My friend replied, ‘For music Emma has no natural taste, and to attempt to force it, where nature has not bestowed a capacity, has always appeared to me, a waste of time and attention, worse than absurd. For drawing she has certainly a talent: and that talent, we once intended to cultivate; but mature reflection inclin-

ed her mother to think, that in her circumstances, this acquirement would be rather injurious than beneficial.' 'How so?' I demanded. 'I will tell you in Mrs. Clifford's own words.' 'Did we,' said she, 'design her hereafter to undertake the tuition of others, it might be advisable that Emma should learn this elegant art. But otherwise, as the daughter of a tradesman, and the eldest of a large family, I am more anxious that she should excel in all the quiet duties of the female life. These, as they will be less liable to attract observation, and better calculated to contribute to the comfort of those around her, will have a more beneficial influence on her own mind; and it may not be too much to hope, that the unostentatious practice of these important, but humble attainments, will induce the 'ornament of a meek and quiet spirit, which, however it may be overlooked by the world, in the sight of God is of great price.' Nor will it be going too far to suppose it possible, that the desire of excelling in the elegant art of drawing, might create a love of admiration, a desire of being known beyond the limits of her own domestic circle, (whose approbation, though cordial,) might in time become insipid, when compared with the flattery she received abroad.' 'In reply to these arguments,' continued my friend, 'I told Emma, that while our house still exhibited so many beautiful productions of her youthful pencil, and while our nursery, our school-room, and our kitchen, bore so many unequivocal testimonies to her vigilance, industry, and skill, I thought her example defeated her reasoning.' Emma thanked me with a smile, but pursued her subject. 'Could you, my dear Edward, have seen the struggle I endured to resign this favourite study, when I first became a wife and a mother: or, had you been a witness of the frequent mortifications I encountered from my ignorance of domestic employments, you would rather say, my experience confirms my argument. I assure you,' she continued, 'I have shed many a tear over that dear girl's infant face, and wished that the hours devoted to my pencil, had been occupied in assisting my mother to discharge the duties of her family.'

'To these candid and prudent objections,' added Mr. Clifford, 'I offered no further opposition. And only reminded Emma, that we must not rush into the vulgar error, of supposing, 'that the opposite of wrong must be right.' I admitted, that in her good parents' plan of education, the invaluable, but unfashionable excellencies of Solomon's virtuous woman, were too much overlooked. I acknowledged, that to attain a proficiency in drawing, might require more time, than, in Emma's case was compatible with the discharge of every relative duty, and the prosecution of more important studies. Yet still,' said I,

'you must remember, that a taste for the fine arts, has a tendency to soften the manners, and polish the mind. Our Emma, therefore, shall not draw *herself*, but, she shall see the best pictures, of the best masters, and while she learns to discriminate their different excellencies, without even a feeble hope of imitation, she may grow in humility, as her taste is corrected and refined.'—pp. 67—71.

Our author makes some remarks upon a subject to which the state of things in the world, forces, in a greater or less degree, the attention of all,—the subject of economy. Duty and interest alike require its consideration. It is no new discovery, that self-denial is the foundation of charity, and that, other things being equal, the streams of beneficence will increase or diminish with the care, with which its fountain-waters are guarded. A mere regard to individual comfort, renders attention to pecuniary concerns as imperiously necessary, as clothing the feet with sandals is to the Arabian traveller. The man, therefore, who makes any sacrifice to sensual gratification, or to the opinions of the fashionable world, violates alike his own interests, and denies the claim of the poor, and the ignorant, upon those treasures of which God has constituted him steward.

"Arrived at home, we found my early friend, Henry Talbot, with his daughter, Maria, preparing to take their places at the supper-table. The latter having obtained permission from her indulgent parents, to shorten the long dreary months of study, by sometimes passing a week at home. After the first salutations had passed on each side, Maria examined the bonnet which her cousin had just taken off, exclaiming, 'Well, Emma! when do you mean to have a new bonnet?' 'When this is worn out, or shabby enough to be given away,' replied Emma. 'That is not likely to be yet awhile then,' resumed Maria; 'for it looks better than mine now, although it has been worn twice as long.—But then, if I were you, I should be quite ashamed to be seen in the same bonnet month after month.'

Emma smiled, inquiring, 'Why should I be ashamed, Maria, when you yourself acknowledge that it looks as well as your's?' 'Oh, I hardly know *why*—but when I see people so careful of their things, I always think they are either *poor* or *niggardly*.—For my own part,' she added, 'I am resolute

ved to tease papa out of a new hat before I return to school; for I am certain Miss Fenton will have one, and I think my friends are somewhat more genteel than her's.' 'And will your papa consent to it, on that account?' 'O yes, if I coax and tease him: and so would your's, if you did the same.' 'I should be sorry to resort to such a plan, my dear Maria; and, even if I did, it would be to little purpose; for I have often heard papa say, that if mamma were to purchase for herself, or us, all that vanity might require, we should have nothing to spare for the poor, or to expend on books.'—pp. 111—113.

"Not long after this, I requested Mrs. Clifford's permission to take Jane with me to see a friend, who had a large family of daughters. This request, after some hesitation, was complied with, and my young companion returned home in the evening highly amused by all that she had heard and seen. The next morning, as we sat at breakfast, Jane very seriously inquired, 'Mamma, what does the word *genteel* mean?' 'You must consult your friend the dictionary, Jane, so soon as we have breakfasted,' replied her mother. 'I have Mamma; but I thought that could not give the right meaning, for it only says, 'polite, elegant:' and I think *genteel* must mean something *more than that*.' 'No, Jane, it does not mean any thing more; but tell me, what makes you think it does?' Jane, blushed, and hesitated, and at last said,— 'Why, mamma, the ladies I went to see yesterday, seemed so anxious about gentility, and one of them said, she 'should like to know you, because she heard you were *genteel*,' and not because you were *good*,—so I thought it must mean something more.' Mrs. Clifford smiled, and neither my friend nor I could forbear laughing at the artless satire which Jane passed on my *genteel* acquaintances. Nor did she mistake the standard by which they estimated things. Gentility or fashion, is indeed the idol to which the good-sense and better feelings of this family are taught to bow in humble adoration.

Our mirth, however, rather discomposed poor Jane, who could not comprehend the cause; until her mother resumed the subject, 'Gentility, my dear girl, consists in a certain refinement of manners, and an elegance of appearance, which distinguish well-bred persons, from those of low and vulgar habits. It is to be cultivated with care, as a pleasing medium through which our good offices to others are conveyed with additional grace and ease; but, as every body may be good, and those only who possess the advantages of education can be genteel, we must never value persons for their polished manners alone; as there are those, distinguished by their *superior elegance*, who are nevertheless very *worthless* characters; and on the other

hand, some who are *untaught* and *vulgar*, are still *good* and *virtuous*.'—pp. 13—15.

The numerous charities, which, within a few years, have been established in England, and in this country, may ultimately have an effect upon national manners; and while they exhibit, they must, to a certain extent, influence the christian character.— Among the dangers to be apprehended from the importance attached to many of them, and from the publicity with which they are performed, are, that of neglecting the more silent, but not less imperious, duty of visiting the widow and the fatherless in their affliction, and of indulging in a spirit of ostentation, almost incompatible with a spirit of genuine charity. The author has given us a portrait.

"'What do ye more than others?' is a reproach with which the enemies of christianity have, in all ages but too successfully assailed its votaries. Would, that the 'religious world,' (as it is called) had never given just occasion for the inquiry, by the inconsistency of their lives with their profession. Yet, let the observer be candid—the christian, though a renewed, is an imperfect creature still; and the true Israel is not the less holy, because some foreigners have assumed the garb, and learned the dialect of Canaan.

"The visitors of Mr. Clifford's house were few and select; yet even in this limited circle, there were some, whose conduct might provoke the interrogative reproach; and in whose extenuation charity herself can plead no more.

We had not risen from the breakfast-table one morning, when a female, rather young, and fashionably dressed, entered the room. After a few common-place civilities she turned to Mrs. Clifford, saying, 'I called to tell you that Mr. S—— is in town, he preaches to-day at ——, and you must positively put on your things, and go with me to hear him.' 'Could I consistently do so,' replied her friend, 'I should be very happy to accompany you; but, excuse me if I say, that were this excellent man to see the dear little group by which I am surrounded, he would be the first to forbid my leaving them to listen to his sermon.

Perhaps the conscious recollection of some duty unperformed at home, just then stung the feelings of our fair devotee; or it might be purely a misguided zeal, which reddened on her cheek, as she retorted somewhat sharply, 'When like Martha's, the heart is 'careful and troubled about

many things,' it is easy to find a pretext of duty to prevent our listening to the words of Jesus.'

"Mrs. Clifford mildly answered, 'I hope I am aware of this plausible deception, but in the present instance I am not conscious of meriting the rebuke. You may remember, my dear Mrs. Hammond, that Martha was not censured for a *necessary* attention to her *ordinary* and relative duties; but for an undue anxiety, an ostentatious and ill-timed desire of providing 'things, more than hospitably good.' Perhaps too, I may remind you, that there subsists a visible difference between her neglecting to hear the words of the Redeemer, when he honoured her roof with his sacred presence, and my declining to attend the discourse of one of his servants, when such an attendance would necessarily involve a neglect of duties, more strictly enjoined upon me. 'You have always a great deal to say about *duties*, my dear,' resumed the lady; 'but if I read my bible aright, no duties are so acceptable with God, as an affectionate reception of his gospel, and a desire to see his kingdom advanced in our own hearts, and in the world around us.' She then magnanimously declared her resolution 'to persist in her attachment to the 'word preached,' although it continued to expose her to many domestic sacrifices, and involved her in several petty persecutions.'

I believe Mrs. Clifford could have evinced to her fair friend, that she had *not* 'read her bible aright;' but as a spirit of recrimination certainly was not the temper by which she sought to maintain the honour of religion, she thought it better to drop the subject, than to expose her visitor to the imminent risk of losing her temper.

"A short silence therefore ensued, 'till Mr. Clifford enquired of Mrs. Hammond, 'Whether she had yet had an opportunity of visiting the sick woman, whose case he recommended to her?' 'No, really,' she replied, 'I have not had one moment of leisure since you named her to me. On Monday, I was at a bible-society's meeting; Tuesday, I went to hear Mr. — preach; Wednesday, I dined at Mrs. Nelson's, where a select number of serious friends were assembled to meet the Rev. Mr. H—; all Thursday I was occupied in endeavouring to procure subscribers to our Dorcas society; and, to-day, I shall hardly have time to swallow my dinner, on my return home, before the arrival of a lady, who has promised to go with me to hear a sermon for the benefit of our Sunday-School.'

As Mrs. Hammond paused, I asked my friend, in a low voice, 'Is it possible to be *religiously dissipated*?' 'I fear it is a *possible*, though not, I should hope, a very frequent case,' he observed; then turning to the lady who had given birth to the supposition, he said, 'As your engagements

are already so numerous, I fear your intended charity will come too late for poor Susan. Our Emma saw her on Wednesday, she was then almost incapable of receiving any nourishment; and I believe, that in a few days, her sufferings and her wants will cease.'

If I mistake not, Mr. Clifford designed to convey a practical reproof to this 'wandering star,' and perhaps for a moment it was felt as such; but soon the salutary effects of her regret evaporated in extravagant expressions of sorrow. 'Surely,' she exclaimed, 'there never was so unfortunate a being before. I would have made *any* sacrifices rather than have lost the opportunity of hearing the dying language of this poor but pious creature!' Then addressing Emma, 'How I envy you, Miss Clifford; it must be a sweet satisfaction, to reflect on the many hours which, for this year past, you have spent in reading to the aged sufferer. Perhaps, my dear, you will write a short narrative of her; it would be a charming obituary; send it to me when it is drawn up, and I will get it published next month. Don't you think it would be very interesting, Mrs. Clifford?' she continued, turning to her, before she had given Emma time to reply.

"Emma bit her lips, to prevent a smile, though the mention of Susan's name at other times, might more easily have drawn a tear to her eyes.

"Mrs. Clifford replied, 'To us, who have so long witnessed her patient sufferings, every circumstance of Susan's death would be highly interesting; but I doubt whether it would be equally so to the public eye. I agree with you, however, in thinking that Emma has been highly privileged in reading to her from that sacred volume, which has furnished the comfort and support of a long life. In witnessing the triumph of a faith like Susan's, at once so humble and so strong, she has enjoyed an opportunity of instruction, which may never again occur, and which, I trust, she will not fail to improve.' A sigh, which involuntarily trembled on Emma's lips, seemed to promise that she would not.

'Nor shall I forget, mamma,' said Harriet, a sprightly girl, not twelve years old, 'how cheerful and thankful poor Susan was, the last time I went with you to see her. Don't you recollect, mamma, how she shook my hand, when I toasted the bread, and put the spice and sugar in her water-gruel?'—Harriet would have gone on, but her mother prevented it, by saying, 'Since you have so much to say about yourself, Harriet, I must in future, take Sophia or little Jane with me.'

The clock now struck nine, and our morning visitor, starting from her seat, took a hasty leave, alleging, that she had a long way to walk, and must be there by ten o'clock; for if she were not in time for the prayer, she should have to stand all

sermon-time, as it would be impossible to obtain a seat afterwards."—pp. 54—62.

In the twelfth chapter, we have a short narrative which furnishes a tolerably well executed picture of the hopes and the plans of men, and of the disappointments to which they are subjected.

It is the lot of many, as in the case here referred to, at an earlier or later period of life, to be removed from the bustle of the world, and to live in comparative solitude. While in this condition, the recollection of former associates, will steal upon the mind, and the idea of our entire separation from them, will throw a chill upon the heart. A momentary dissatisfaction with our lot, and a momentary wish of again conversing with men, endeared to us, by many tender recollections, arise. But it may not be. Many of them have retired from the busy scene. Some are reclining in bowers of ease, and others are enduring the burden and heat of the day. It is the part of wisdom, to enjoy the good which God hath given, to thank him, that from the storms of life, our property has been safe, or else that from the wreck, so much has been preserved; and that with it, we are in so commodious a haven.—Dismissing, then, associations which only afflict,—cherishing kindly feelings towards companions of former days,—performing every possible office of kindness to those with whom we are now connected, and to whom we owe duties, numerous and important, let us await with patience though not with fear, the messenger of death, then 'rise and be immortal.'

A statistical account of the County of Middlesex, in Connecticut: By DAVID D. FIELD. Published by the Connecticut Academy of Arts and Sciences. Middletown, Conn. printed by Clark & Lyman. 1819. pp. 154.

It is now about twenty years, since the Connecticut Academy issued a circular to the clergy, and gentlemen

of information generally, in the state, proposing various queries respecting the soil, natural productions, manufactures, schools, and the civil and ecclesiastical history of the several towns. With these were connected queries on numerous other topics,—the whole intended to elicit from authentic sources, a body of information, which should present to the world an exact picture of the original settlements, progress, and present condition of the people of Connecticut.

The subject of statistics, within comparatively a short period, has excited very great attention among speculative men in the different countries of Europe; particularly in that class of philosophers who look for valuable improvements in the condition of mankind, so far as these can be accomplished by civil regulations, only from the correct observation and careful comparison of facts. Accordingly works on statistics, comprehending very minute details of the state of trade, manufactures, the arts, agriculture, and instruction, literary and religious, have appeared in Great Britain, France, and Germany, which are deservedly in high estimation among political economists. If, however, these works are useful to the politician, as they enable him to calculate with greater exactness, the strength and resources of a country, they are hardly less so to divines and moralists, who will find in these store-houses of facts not a little to correct their views, and enlarge their information of the intimate connexion which exists between the employments, the civil and religious institutions, and the moral condition of a people.

It was undoubtedly from a conviction of the importance of such works, both in a political and moral view, that the Academy undertook to collect materials for a statistical history of Connecticut. It may be presumed likewise, that one important object in undertaking this work, was to refute, by an unanswerable statement of facts,

the numerous calumnies which circulate in foreign countries, in some parts of our own country, and even among ourselves, respecting the character, conduct, and original institutions of our ancestors. If our ancestors were as bigoted, narrow-minded and selfish, as is often represented, the consequences of these traits in their character, can be traced in the fortunes and condition of their posterity. No truth is more certain, than that ignorance, vice, and folly never could have originated institutions favorable to learning, morals and intelligence. If we find the people of a country, moral, industrious, and well informed, the inference respecting the first colonists of such a territory, is hardly less certain, than when we judge a tree from its fruit, or a fountain from its waters. That in a course of ages, the character of a people may change, and even acquire many opposite traits, is readily admitted; but that an entire change should be effected, in this respect, in the short period of a century and a half, without some great and general convulsion, is not according to the analogy of history, or the constitution of the human mind.

From the length of time since the first publication of the Academy's circular, and the importance of the object in view, it is matter of some surprise that so little should have been accomplished. If we are not mistaken, this is the third pamphlet only which has appeared on the statistics of Connecticut, since the commencement of the undertaking. This tardiness in the progress of the work, is to be attributed, we suppose, to the difficulty of interesting those individuals in its accomplishment, who have the requisite knowledge of facts, or who can most easily obtain and prepare them for publication. But whatever may be the reason of the long intervals which occur between the publications of the statistical accounts of the Academy, we hope the design will not be abandoned. What has been already published, may seem as a pattern to guide the inquiries of those

who shall follow in the work, and their labor, from this assistance, will be considerably diminished. A few years only, now appear sufficient for an undertaking, which, when completed, will be highly honorable, as well as useful, to the community.

This account of the County of Middlesex, by the Rev. Mr. Field, is creditable to the industry and accuracy of the author. It is very minute in its details of the settlement of the several towns of which the county is composed, of the soil and productions, manufactures, literary and religious institutions, and of such individuals as have distinguished themselves by their public services. Some topics are treated, perhaps, with more particularity than is necessary for the general object, yet the whole may be useful in illustrating the pursuits, and the peculiar modes of estimating the value and importance of objects among the inhabitants.

It is difficult to give an abstract of a work of this nature, nor shall we attempt it in the present instance.

A few particulars, however, which have struck us in its perusal, and some general statements which the author has annexed to his account, may not be uninteresting to a portion of our readers.

It appears that the several townships of which Middlesex is composed, were all purchased of the Indians, and in no case obtained by conquest. The inhabitants of Middlesex were universally Congregationalists, for more than a century after the settlements commenced, and appear to have maintained public worship from the beginning. There are in Middlesex thirty-five houses for public worship; eighteen of which belong to Congregationalists, the rest to other denominations. According to an enumeration made in 1815, there were in Middlesex 3,688 families; of these, 2,330 families belonged to the Congregationalists, 88 to the Strict-Congregationalists, and the rest to other denominations. Mr. Field has given a list of the names of all the clergymen

of the different denominations, who have ever been settled in the county. The funds in Middlesex, devoted to the support of the Gospel, amount to \$71,412 41 : of this sum, \$45,462 41 belongs to Congregationalists ; \$2700 to Strict-Congregationalists ; \$17,800 to Episcopalians ; and \$5,450 to Baptists.

As in all other parts of Connecticut, so in this county, early attention was paid to the instruction of children. There are 12 school-districts, in which, in the winter of 1814-15, were taught 5983 scholars. In 1810, the population of the county was 20,723 ; supposing this population to be now somewhat greater, it is evident that more than one-fourth part of the population was, at one time, enjoying the advantages of instruction.

Of the biographical sketches in this work, we give the following :

"The Hon. Giles Hamlin, ancestor of the very respectable family of that name, emigrated from some part of England, and settled in Middletown as early as 1654, and probably as early as 1650. From the inscription upon his monument, he appears to have followed the seas ; but his mode of life, neither prevented his attention to religion, nor his promotion to public office. He was the first person admitted to the communion of the church, after the settlement of Mr. Collins ; and in 1685 he was elected into the Council of the Colony, and was annually thus elected till his death, except as the privileges of the freemen, and the proceedings of government were suspended, by the usurpation of Major Andross. The inscription just alluded to, deserves to be recited, not only as giving his character, but as furnishing a specimen of that style of writing, which prevailed in the early periods of Connecticut. This is as follows :

"Here's a Cedar tall, gently wafted o'er,
From Great Britain's isle to this western
shore,

Near fifty years, crossing the Ocean wide,
Yet's anchored in the grave from storm
or tide,

Yet remember, the body only here,
His blessed soul, fixed in a higher sphere.

"Here lies the body of Giles Hamlin,
Esq. ; Æ 67 years, who departed this life
the first day of September, A. D. 1689."

"The Hon. John Hamlin, eldest son of the above, possessed the abilities and virtues of his father, and had a larger share of

public employment. For more than forty years he adorned the christian profession, and by the wise and faithful discharge of many public trusts, greatly promoted the welfare of the town and Colony. From 1694 to 1730, he was advanced by the suffrages of his fellow-citizens to the station of an assistant. In 1715, he was appointed judge of the court of Common Pleas for Hartford county, and from 1716 to 1721, he was appointed an assistant judge of the Superior Court. He died in 1733, in his 75th year.

"The Hon. Jabez Hamlin, son of the last mentioned Mr. Hamlin, was equally beloved by the people of Middletown and of the Colony and State, with his father and grandfather, and was even more extensively employed in public life. A pleasant and mild disposition, hopefully sanctified by grace, a liberal education and respectable talents, eminently qualified him to secure and retain the affections and confidence of his fellow-citizens. He was advanced to the rank of a colonel in the militia of Connecticut, at a period, when a military commission entitled a man to very great respect. He was put into the commission of the peace as soon as 1733 or 4, was a Justice of the Quorum for Hartford county from 1745 till 1754, and judge of that court from the last period till 1784 ; was judge of the court of probate, from the formation of Middletown district in 1752 till 1789, and mayor of the city of Middletown from its incorporation in 1784 till his death. The freemen had annually elected him an assistant from 1773 to 1777 or 8 ; but the approbation of an unpopular measure excited a prejudice against him, and several of his brethren, and they were all dropt from the Council. Above this prejudice none of them ever rose, but the subject of this sketch. This appears to have had no operation against him at first in his native town, nor among the more enlightened portion of the community : for the freemen of Middletown sent him immediately a representative to the Assembly, where he was appointed speaker of the House of Representatives, and member of the Council of Safety ; and he was representative and speaker generally at least, till he was returned into the Council in 1783. To this board he was returned the two succeeding years. He was long a professor and a deacon in the first church in Middletown, and in 1791, at the age of 82, he descended to the grave, 'respected, beloved, lamented.'

"It is very rare for a family for three successive generations, to be as highly esteemed as the Hamlin family has been, or as richly to deserve the affections and confidence of the public."—pp. 49, 50.

The Rev. James Fitch was ordained pastor of the church in Saybrook, in 1646 :

"Mr. Fitch came to New-England in company with thirteen other youth, designed for the holy ministry. He spent some years at Hartford, engaged in preparatory studies. After his settlement at Saybrook, his talents drew several families from Hartford and Windsor to that town; but in 1660, agreeably to what has been related, he was induced with the greater part of his people, to remove to Norwich. In that town he not only instructed his own charge, but acquiring the knowledge of the Mohegan language, he instructed the Indians around him in the principles of christianity, and exerted himself to dissuade them from their savage mode of life. A very high, and it is believed, a very just character, is given of him on his monument, which will communicate all the other particulars respecting him, which need to be related in this work. This, translated from the Latin, is as follows: 'In this grave are deposited the remains of that truly reverend man, Mr. JAMES FITCH. He was born at Boking, in the county of Essex, in England, the 24th of December, in the year of our Lord 1622. Who, after he had been most excellently taught the learned languages, came into New-England, at the age of 16; and then spent seven years under the instruction of those very famous men, Mr. Hooker and Mr. Stone. Afterwards he discharged the pastoral office fourteen years at Saybrook. Thence he removed with the greater part of his church to Norwich; where he spent the other years of his life in the work of the ministry. In his old age indeed, he was obliged to cease from his public labours, by reason of bodily indisposition, and at length retired to his children, in Lebanon;

where, after spending nearly half a year, he slept in Jesus, in the year 1702, on the 18th of November, in the 80th year of his age.'

"He was a man, as to the smartness of his genius, the solidity of his judgment, his charity, holy labours, and every kind of purity of life; and also as to his skill and energy of preaching, inferior to none.'

"Lessened in population and wealth by the emigration to Norwich, Saybrook remained destitute until 1670, when the Rev. Thomas Buckingham was settled there. Mr. Buckingham was of Welsh extraction. His parents emigrated to Milford in this State in 1646, and he was born during their passage across the Atlantic. Whether he was educated privately by some of the New-England clergy, or went to Europe for an education is unknown; nor is any direct information possessed respecting his talents or character. He was one of the founders and trustees of Yale College, and exercised a general superintendence over it in the last years of his life, as it was then located at Saybrook. He was also a moderator of the board, which adopted the Saybrook Platform in 1708. He died in 1709."—pp. 95, 96.

The County of Middlesex, including a proportion of the agricultural, mercantile, and manufacturing interests, may be considered as a fair representation of the State at large; and we think the statistical account of it, which Mr. Field has given, is both interesting and useful.

Literary and Philosophical Intelligence.

A COLLEGE for the education of youth, belonging to the society of Friends, (or Quakers,) has been recently established at Providence, R. I.

The annual commencement of Brown University, was held on the 1st of September. Twenty young gentlemen, were admitted to the degree of Bachelor of Arts; and the same number to that of Master of Arts.

The degree of Doctor of Medicine was conferred on Abijah Draper, Royal Tyler, Jason H. Archer and Elisha Harding.

The honorary degree of Doctor of Medicine, was conferred on Lemuel Kollock, of Savannah.

The honorary degree of Master of Arts, was conferred on Joseph L. Tillinghast, Esq. Rev. Cheever Felch, Rev. Archibald M'Clay, Rev. Nathaniel Kendrick, and David Bolles, Esq.

The degree of Doctor of Divinity, was conferred on Rev. William Wilmour, of Alexandria, (District of Columbia.)

The degree of Doctor of Laws, was conferred on Rev. John Evans, London; Henry Wheaton, Esq. of New-York; and the Hon. Wm. Hunter, of Newport—the two last, *alumni* of Brown University.

Civilization of Indians.—The National Intelligencer introduces the Cir-

cular of President Monroe, with the following remarks:—

“The views of the President of the United States, under whose direction the annual 10,000 dollars, appropriated by the last Congress for Indian civilization and improvement, are to be applied, may be gathered from the subjoined letter, which we understand, has been issued in the form of a circular, by the war department, to as many agents as are known to be engaged in promoting the work of salvation, “within the limits of those Indian nations which border on our settlements.”

The information called for is certainly necessary as a first step in the progress of a system, which is to be adopted in order to give to the appropriation its contemplated effect.

Doubtless this appropriation will be more extensively promotive of the object intended by it, as an auxiliary fund, especially in such hands as those in which it is in contemplation to place it, than it could possibly be made, were it constituted an independent one.—The sum is too small upon which to organize a separate system, but, were it ten times its present amount, it is probable that even then, it would be more practically and usefully applied by the men who have gone forth under the impulse of their own humility, and in the strength of their own means, than it would be by mere undertakers.”

CIRCULAR.

“In order to render the sum of 10,000 dollars, annually appropriated at the last session of Congress for the civilization of the Indians, as extensively beneficial as possible, the President is of opinion, that it ought to be applied in co-operation with the exertions of benevolent associations, or individuals who may choose to devote their time or means to effect the object contemplated by the act of Congress.

“But it will be indispensable, in order to apply any portion of the sum appropriated, in the manner proposed, that the plan of education, in addition to reading, writing and Arithmetic, should, in the instruction of the boys, extend to the practical knowledge of the mode of agriculture, and of such of the mechanic arts, as are suited to the condition of the Indians; and in that of the girls, to spinning, weaving, and sewing. It is also indispensable that the establishment should be fixed with-

in the limits of those Indian nations which border on our settlements.—Such associations, or individuals who are already actually engaged in educating the Indians, and who may desire the co-operation of the government, will report to the Department of War, to be laid before the President, the location of the institutions under their superintendence, their funds, the number and kind of teachers, the number of youths of both sexes, the objects which are actually embraced in their plan of education, and the extent of the aid which they require; and such institutions as are formed, but have not gone into actual operation, will report the extent of their funds, the places at which they intend to make their establishments, the whole number of youths of both sexes which they intend to educate, the number and kind of teachers to be employed, the plan of education to be adopted, and the extent of the aid required. This information is necessary to enable the President to determine whether the appropriation of Congress ought to be applied in co-operation with the institutions which may request it, and to make a just distribution of the sum appropriated.

“In proportion to the means of the government, co-operation will be extended to such institutions as may be approved, as well in erecting the necessary buildings, as in their current expenses.”

A monument to the memory of the late Henry Kirke White, has been erected in All Saint's Church, Cambridge, (Eng.) at the expense of an American gentleman, named Boott. The monument is of white marble; and exhibits, within a medallion, the portrait of White in bass-relief. Below the medallion are the following lines from the pen of the Professor of Modern History:—

“Warm with fond hope and learning's sacred flame,
To *Granta's* bowers the youthful poet came;
Unconquer'd pow'rs th' immortal mind displayed,
But worn with anxious thought, the frame decayed.
Pale o'er his lamp, and in his cell retired,
The martyr student faded and expired.
O genius, taste, and piety sincere,
Too early lost midst duties too severe!
Foremost to mourn was generous *Southey*
seen:

He told the tale, and shew'd what *White*
 had been;
 Nor told in vain;—for o'er the Atlantic
 wave,
 A wanderer came, and sought the poet's
 grave.
 On yon low stone he saw his lonely name,
 And raised this fond memorial to his
 fame."

The following statement, which, it is unnecessary to observe, is without foundation, evinces that Europeans have no contemptible opinion of American ingenuity. The account is taken from the *Christian Observer* for August:

"The Americans have applied the power of steam to supersede that of horses in propelling stage-coaches. In the state of Kentucky, a stage-coach is established with a steam engine, which travels at the rate of twelve miles an hour. It can be stopped instantly, and set again in motion with its former velocity, the rate of which depends on the size of the wheels."

It is stated that 200,000 pair of hands, in England, now spin as much cotton, with machinery, as, forty years ago, without machinery, would have employed 20,000,000: that the cotton spun in a year in that country, would require, without machinery, 60,000,000 hands with single wheels: and that the quantity of manufactured work, of all sorts, done by the aid of machinery in the British nation, is such as would require, without that aid, the labour of at least 400,000,000 of manufacturers.

Statistics of Europe.—The present population of Europe amounts to 177,221,600 persons, scattered over 154,450 geographical square miles. This population, considered in an ethnographic point of view, comprehends 53,195,000 Teutonians or Germans, 60,586,400 descendants of the Romans, 45,120,000 Slavonians, 3,712,000 Caledonians, 3,499,500 Tartars and Bulgarians, 3,070,000 Maggarians, 2,022,000 Greeks, 1,760,000 Finlanders, 1,610,000 Cimmerians, 622,000 Basques, 313,600 Guistes, 294,000 Arnauts, 131,600 Armenians, 38,000 Maltese, &c. There are 1,179,500 Jews, 3,607,500 Moham-medans, and 172,482,500 Christians, of whom there are 98,229,000 Catholics, and 41,898,500 Protestants. Europe is now divided, politically, into 78 Sovereign States, nominally independent.

Their aggregate forces in peace, are 1,600,000; and on the war establishment, 3,600,000. Their maritime forces consist of 409 ships of the line, 33 ships of 50 guns, 348 frigates, and 1,563 vessels of an inferior class.

Russia.—The Emperor of Russia has issued an edict for a new institution, to be entitled, "The University of St. Petersburg." It is on a liberal plan, and the three principal faculties will be: 1. Philosophical and juridical sciences; 2. The Physical and Mathematical; 3. The Historical and Philological. The most eminent foreign and native professors are to be engaged.—It is further stated that, 'the new system of education is also widely extending in Russia; and a considerable number of schools are in action for educating the children of soldiers, upon this economical and efficient plan. Even in Siberia there is an establishment for training masters, who, when qualified, are sent to different parts of the empire; and, in the neighbourhood of Odessa, in the south of Russia, there are schools for above 10,000 of the Russian troops. At Petersburg, there is a school for the children of soldiers, extremely well organized; and another for 250 persons, has been opened for the soldiers themselves, a certain number of whom are taken out of the different regiments, in order, when qualified, that they may teach others by this method. The progress they make, particularly the Cossacks, is represented as quite astonishing. In the space of fifteen days, several, who did not previously know a letter, were able to read short words, and even to write them on a slate.—Prince Alexander Galitzin, the minister of public instruction, has laid before the Emperor an extensive set of reading-lessons, from the holy Scriptures, for the use of all schools upon this plan in Russia; of which the emperor has expressed his high approbation, and has ordered the payment of the expense of printing a large edition. These lessons are very extensive, and consist of three parts: 1. Historical lessons, from the Old Testament. 2. Our duties towards God and man. 3. A brief Harmony of the four Gospels, with some of the most striking facts in the Acts of the Apostles. The selection is made in the words of the text, without note or comment; and the whole is being printed in common Russ.

Catacombs of Paris.—Various accounts of the catacombs and cemeteries of Paris have, at different times, been published.—We have been interested by the following description of them, which is taken from a respectable work printed at London.

The cemeteries of Paris were originally without the walls of the city; but as its boundaries were gradually extended, they became surrounded by buildings. Of these the cemetery belonging to the church of the *Innocents* was the most capacious as well as most distinguished: for more than seven centuries it had served as a receptacle for the dead, for upwards of twenty parishes: the number of corpses interred in it had been annually increasing, each year averaging about three thousand; and in the course of thirty years previous to its suppression, upwards of ninety thousand persons had been buried there. Most of these were deposited in common pits of about eighteen or twenty feet in depth, in which it was the practice to suffer the dead to accumulate to the number of twelve or fifteen hundred; the amount of separate interments being annually not more than a hundred and fifty, or two hundred at most. Such a vast assemblage of dead bodies, covered with little more than a foot of earth, could not but prove highly injurious to the health of those who resided in its immediate vicinity. So early as the year 1554, the suppression of this cemetery had been ineffectually demanded: in 1725, and in various successive years, the inhabitants of the neighboring quarters presented strong addresses on the subject to the parliament of Paris; but it was not till the year 1785 that the council of state issued an ordinance, directing that the site of the cemetery of the *Innocents* should be converted into a public square, proper for establishing a market thereon, after the requisite canonical forms were complied with. And Mont Souris having been fixed on as a suitable spot for the reception of the bones of the great charnel-house of the *Innocents*; the requisite works were executed for rendering the quarries secure in this part, and on the 7th of April, 1786, the catacombs of Paris were solemnly consecrated by the grand vicars and other dignified clergy of that capital. The bones from the cemetery of the *Innocents* were first deposit-

ed here during the months of January, February and March, 1785.

The business of exhumation was continued during the months of September to March, 1787, and was completed during the months of August, 1787, to January, 1788. The utmost order prevailed in carrying on the different works, the arrangements of which frequently presented a truly picturesque appearance. The vast number of flambeaux and of rows of torches which were every where burning, and shed a dim funereal light around the surrounding objects; crosses, tombs, and epitaphs intermingled; the silence of the night; the thick cloud of smoke that concealed the place where the labourers were at work, whose operations could not be distinguished, and who appeared to flit along like shadows; the various ruins caused by the pulling down of edifices; the subversion of the soil in consequence of the exhumations; altogether formed a scene most impressively awful. The solemnity of the spectacle was augmented by religious ceremonies; by the conveyance of coffins; by the splendor which accompanied the removal of the tombs of the most distinguished personages; by the funeral cars and cenotaphs; by the hearses filled with bones, and slowly proceeding at the close of day towards the new catacombs prepared without the walls of the city for their reception; by the appearance of these vast excavations, and the solid arches which seemed to cut off the abode of the living from the dead; by the dismal light of the place; the frightful crashing of dry bones, which, as they were thrown in, rolled along with a terrific noise that was re-echoed thro' the long series of arches; every thing, in short, concurred to place before the eyes the image of death, and to inspire the most solemn recollections of man's universal doom and final catastrophe.

During the revolution, the construction of the catacombs, like that of every other public work, was interrupted; and it was not till the year 1812 that these vast receptacles of the dead were finally completed, under the direction of Count Frochot, and *M. de Thury*.

Three staircases form the channels of communication between the catacombs and the surface of the earth; but that of the *Barriere d'Orleans* or *d'Enfer*, is the staircase by which vis-

itors generally descend, having previously been amply supplied with wax-candles and tinder-boxes by the guides (*sous conducteurs*) to whom a small gratuity is usually given. From this point it is that we now purpose to make a tour of the catacombs with our readers, and to point out to them the most remarkable objects that may present themselves by the way.

Our tapers, then, being lighted, we descend this winding staircase, consisting of ninety steps, to a depth of nearly seventy feet below the surface of the ground: hence we proceed, for about a quarter of an hour, along a winding gallery or passage, varying both in breadth and in height, but considerably larger than those in the catacombs at Rome; guided by a black line, which is traced along the roof of the passage, and serves the visitors as a clue through this awful and prodigious labyrinth. Its roof is supported partly by the rock itself, in which the quarries have been worked, and partly also by massive stone pillars, on which are inscribed the date of the year when they were executed, and the initial letters of the inspector's name who superintended the work. At different distances, to the right and left, we perceive vast excavations or quarries, which would communicate with innumerable others, that extend to a considerable distance beneath the plains of Mont Rouge, and under the Faubourg of St. Jacques, had it not been found necessary to intercept these communications, on account of smugglers, who had contrived to carry on their illicit traffic by means of these subterraneous passages.

Having traversed these galleries for a considerable distance in a line with the subterraneous aqueduct of Arcueil, the way takes a direction through an irregular gallery of something more than six hundred and fifty feet in length, and conducts us to a staircase leading to a lower and antient quarry, called the Quarry of Port Mahon.

We now arrive at the *Vestibule* of the catacombs. It is of an octagonal form; the principal gate is of a black color, and ornamented with two columns of the Tuscan order, on which is inscribed the following sentence, which was originally composed for the cemetery of St. Sulpice: "*Has ultra metas requiescunt beatam spem expectantes.*" On the lintel of this gate the following

verse of Delille is cut in the rock: *Arrête! c'est ici l'empire de la mort.*

The remains of nearly *two millions and a half* of mortals slumber here—four times the present population of Paris, with all their gigantic projects and all their insect cares. In some of the apartments are altars, similar to those occurring in the modern French churches; others are made in imitation of the antique, and are sometimes composed of bones cemented with plaster. Every where inscriptions present themselves, written in black letters on a white ground, containing sentences according with every kind of system, some religious and others philosophical. The following are the principal objects of attention.

1. *The Crypt of St. Laurence* is an antient and very spacious excavation, the great depth of which recommended it as a repository of the bodies removed from the cemetery of St. Laurence, at the time of its suppression in November, 1804, and when the street of the same name was opened. All the dry bones taken out of that cemetery have been collected and arranged so as to form a separate crypt, the entrance to which is supported by two columns of the Doric order of Pæstum. At its extremity is a pedestal constructed of bones, the mouldings of which are formed of tibiae, or leg-bones of the largest size; and the dado or square trunk of the pedestal is surmounted with a head in a fine state of preservation.

2. *The Altar of the Obelisks.*—The northern part of the catacombs having sunk down in several places, there was reason to apprehend a general falling in of the superincumbent earth. To prevent this disaster, M. Guillaumot, the inspector-general in 1810, directed pillars, walls, and counter-walls to be built wherever there was any appearance of danger. The high altar and obelisks which decorate this crypt are therefore nothing but works of consolidation concealed under the ornamental form of these monuments. The altar is copied from a magnificent antient marble tomb, discovered a few years since between Vienne and Valence, on the banks of the Rhone; the obelisks are reductions of antient obelisks; and the two pedestals on the right and left of the altar are constructed of bones in a similar manner to that in the crypt of St. Laurence.

This chapel or crypt of the obelisks contains several appropriate inscriptions, chiefly taken from the scriptures.

3. *The Sarcophagus of the Lacrymatory* is likewise one of the great works of consolidation to which a sepulchral form has been given: it is also known under the name of the *Tomb of Gilbert*.

4. *The Pedestal of the Sepulchral Lamp*.—The necessity of obtaining a more free circulation of air in the catacombs induced the workmen to place a large vessel of fire on a block of stone; and the appearance of this suggested the idea of substituting a sepulchral lamp in its place. The lamp is in the form of an antique cup, and was the first monument erected in the catacombs. Opposite to it is the *Pillar of the Memento*, a large and massive cruciform column or triangular cross, which has received its name from the following striking sentence, extracted from the mass for Ash-Wednesday: *Memento, homo, quia pulvis es, et in pulverem reverteris*. And behind the latter column is the *Pillar of the Imitation*, so called because the four inscriptions that ornament it have been taken from the celebrated work of Thomas à Kempis *De Imitatione Jesu Christi*.

5. *The Fountain of the Samaritan Woman*.—This appellation has been given to a spring that was discovered in the soil of the catacombs by the workmen, who established a reservoir here to collect the water for their use. As the waters gushed out of this basin into the works, it became necessary to take their level; and advantage was taken of the difference of levels to construct over this spring a staircase, a basin, and a subterraneous aqueduct: and, the roof or top being intersected in different directions by fissures, and cracks, the workmen were obliged to erect pillars and contreforts, the monumental forms of which have greatly contributed to the embellishment of this fountain.

On the 25th of November, 1813, four gold fish were thrown into the basin of this fountain, where they have become perfectly domesticated. They answer to the signs and calls of the keeper, but have not hitherto propagated their species: three of them retain their color in all its primitive lustre; but the fourth is distinguished from the others by some dark spots. The workmen be-

longing to the inspection are of opinion that these gold fish indicate the approaching changes of the weather, and that they continue on the surface, or sink to the bottom of the water, according as the weather is wet or dry, cold or hot.

6. *The Tombs of the Revolution*.—This appellation has been given to the spacious crypt which contains the tombs of those who were the earliest victims of the French Revolution. The place of interment, and the period when the remains of these unhappy persons were committed to the catacombs, are respectively marked by the inscriptions.

7. *The Tombs of the Victims of the Massacres on the 2d and 3d of September, 1792*.—Under the direction of M. Guillaumot, inspector-general of quarries, M. Laplace, keeper of the Tomb of Isoire, protected by the silence of the night, caused the remains of those who had perished on these different days to be interred in the catacombs, with as much decency as circumstances would permit. Their bones are concealed from view behind a wall painted black, which for a long time presented only the following brief notice:

D. M.
II. et III.
SEPmbr.
MDCCXCII.

During those days of terror, no expiatory altar could be raised; but two marble tablets now commemorate the names of the most illustrious of these victims.

The other side of the tomb presents two inscriptions, in verse, from the works of John Baptist Rousseau. A solemn service is now celebrated in the catacombs, on the anniversary of the 2d and 3d of September.

In addition to the above objects of curiosity is a *mineralogical cabinet*, not usually shown to strangers. It contains all the sands, clays, flints, and stones of which the bed is composed that is over the head of the spectator, to the thickness of eighty feet. The order in which they are arranged is ingenious. It also contains a great number of extraneous fossils, found in these quarries. On one side is exhibited, on two tables, a collection of bones of a remarkable construction.

Such are the catacombs of Paris; an

establishment not only convenient, but also absolutely necessary in so populous a city; where, however capacious its cemeteries may be, the graves are liable to be re-opened after the lapse of a few years, and long before the bones can possibly be consumed.

In closing our account of the catacombs, we should observe, that these excavations were originally *quarries*, whence stone was dug, for many centuries, for constructing the edifices of Paris, and were at first made as chance, or perhaps the facility of working them, directed. These quarries being, in the course of time, exhausted, and the entrances to them having fallen in, or being filled up, their existence was for a long time totally forgotten, until several fatal accidents happened in the year 1774, when the attention of the French government was directed to them, and the extent of the very imminent danger which menaced Paris became known, together with the necessity of taking the most prompt and effectual measures for averting it. Orders were issued for a general inspection of the excavations, of which plans were also taken, towards the close of 1776: the vague reports, which had been in circulation, were now converted into certainty, and the fact was proved, that the churches, palaces, and most of the public roads belonging to the southern quarters of the French metropolis, were on the point of being precipitated into immense gulfs. By a series of long-continued labors, however, they have so admirably disposed the solid works in these excavations, that each subterranean street corresponds with the street above, and the numbers of the houses under ground also correspond with those on the surface of the earth: hence, if the ground should sink in any part of Paris, a suitable remedy may instantly be applied. These excavations reach beneath the extensive plain of the Fauxbourg of St. Germain, forming nearly the whole of the southern half of Paris, and under a small part of the department of the Seine in the northern division.

The following authentic anecdote of two Russian officers who lost themselves in the catacombs, by wandering from their party, is related by a recent traveller, and may serve as a caution to persons visiting these subterranean abodes, not to lose sight of the guide or party with him, in their perambula-

tions: "Judge of our astonishment, (says this writer) when on turning a corner we perceived at a distance, by the light of our torches, two Russian officers who hastened towards us with an exclamation of the most lively joy, which was answered with equal warmth by their comrades who belonged to our party. They had come the preceding day to see the catacombs: out of curiosity and a romantic desire for discoveries, they had deviated from the black line, lost the guide with the company, and were not missed by him when he came to count over the party at going out, because his attention was diverted by a posse of English travellers. After a long, fatiguing, and dangerous ramble, in these labyrinths, they at length found the line again, but too late: they then reached the outlet, all was silent, their companions were gone, and they found themselves alone in these abodes of death. In this critical situation, the most rational course they could pursue was to wait patiently for the moment of their deliverance. One hour passed after another; a reference to their watches by the last gleam of their expiring tapers, informed them of the approach of night, and deprived them of all hope of re-visiting the upper world before the succeeding day. They now prepared a couch of skulls and bones, and thus *bivouacked* in a camp of skeletons more numerous than the victims of ambition, with which any conquerer ever bestrewed a field of battle.

'They depicted to us in lively colours their feelings amidst this everlasting night, and in this prodigious company of ghastly bed-fellows; their alarm heightened by the consideration of the dreadful possibility that hunger might soon add them to the number of the victims of death, and their excessive joy on hearing the sound of human voices, and perceiving the light of our torches which announced the termination of their twenty-four hours captivity. Our guide, who was a considerable distance ahead with part of the company, had not remarked the extraordinary increase of our number: the Russians anticipated his surprise and the expression of his reproving conscience, when he should come to count over the party and discover the addition.—The appearance of his features was truly striking, when upon mustering his troop he found the number of the

Russians doubled; a few words of explanation, however, soon removed his astonishment, and he begged pardon in the humblest terms, intreating us to say nothing about the matter. "Never mind it," replied one of the involuntary inhabitants of these nether regions, a veteran with silver hair, "indeed it is scarcely worth my while to go up again." A tear of sensibility glistened in the eye of our fair Parisian companion; we all shook hands and departed, in order to appear some day in the costumes of the slumberers whom we had been visiting, though not in these catacombs.

Cemeteries.—In 1804 a decree was issued to prevent the burying in churches; hence the cemeteries of Monceaux, Montmartre, Popincourt, St. Catherine, and *Mont Louis*. The most remarkable of these is the last, which is generally called the cemetery of *le Père la Chaise*. This cemetery lies to the east of Paris, in front of the barrier d'Aunay, and on the north side of the boulevard of that name, near the road to Montreuil. Louis XIV. built a handsome house on this spot for his confessor, *le Père la Chaise*, a jesuit, who for the long term of thirty-four years had the keeping of this monarch's conscience.

This burial-ground is not like those in England, and in other countries, which are literally fields of the dead, and have nothing to distinguish them from other fields, but a great number of square smooth white stones standing upright upon them; for it has in reality a most beautiful and interesting appearance. Over the ground, which is very much broken and hilly, are scattered various kinds of fruit trees—the remains of the garden and orchard belonging to the "*Maison du Père la Chaise*." The principal entrance, where funerals are admitted, is through a handsome gate, opening to a broad road, planted on each side with a double row of linden trees, at the end of which is a wood, with another avenue of lindens through it; under their foliage is appropriately placed the tomb of Delille the poet of gardens. Groves of acacias and sycamores, and avenues of lindens and poplars, frequently occur in these grounds.

Towards the east is a small platform, formerly called "The Belvidere;" it is a shady square, formed by eight linden trees;—in the midst of the tombs

occupying the space is a fine monument to Mestrezat, the Genevan pastor; and near it a plain flat stone covers the remains of Madam Cottin.—From this place is also a fine view of the capital. The protestants have selected the ground about here for their burial-place.

A little to the south of this is the grave of *Labadoyere*, inclosed with stakes nearly as rough as when cut from the hedge. Roses and mignonette grow profusely in the borders, and in the middle of a little grass-plot is a myrtle in full blossom, placed there, no doubt, by his disconsolate widow, as an emblem of her unfading love. A wooden cross, painted black, stands within the inclosure; which is shaded by a weeping willow. No monument or stone marks the spot where his remains lie; but some one has scratched upon the wooden cross—"Honneur aux braves."

North-east of this, at the farthest extremity from the entrance, is the tomb of the gallant *Ney*. It is a small elegant cenotaph of white stone, standing in a square inclosure, surrounded by a neat wooden railing, painted olive-green; a weeping willow hangs over it, and roses are planted within the space. The inscription is simple, but enough for every purpose of a monument.

In this asylum of death all ages and conditions are united; the Russian is laid by the side of the Spaniard; the Protestant and the Jew not far from the Catholic. Here men of the most opposite opinions meet at last in the dust of the tomb. An involuntary curiosity leads us to other conspicuous monuments. Besides those we have enumerated, we find the names of Fourcroy, Gretry, &c. inscribed upon their tombs. We search for the remains of Parmentier, whose labors, so useful to the country, were of still greater service to the poor. Here we find *Sonnini, Bomare, Malus*.

Frequently obliged to remove the leaves and branches that cover the tombs, to read their inscriptions; we start from those decked with empty titles or pompous eulogiums, in which the pride of the living has been painfully exerted to conceal the insignificance or the wickedness of the dead. Some of the inscriptions, however, are of the most touching simplicity, as "*Here lies my best friend, my brother, Isabey.*"

In reading this, we call to mind the laconic and sublime one upon the monument of the Abbé le Batteux: *Amicus Amico.*"

A paper was, some time since, read before the Royal Society of Edinburgh, respecting the slide of Alpnach, which was erected in 1812, for the purpose of conveying to the lake of Lucerne, the pine trees which grow on Mount Pilatus. 'The wood was purchased by a company for £3,000, and £9,000 were expended in forming the slide.—The length of the slide is about 44,000 English feet, or about eight miles and two furlongs; and the difference of level of its two extremities is about 2,600 feet. It is a wooden trough, about five feet broad, and four deep, the bottom of which consists of three trees, the middle one being a little hollowed, and small rills of water are conducted into it for the purpose of diminishing the friction. The declivity, at its commencement, is about 22 1-2 deg. and Mr. Playfair calculated, that a heavy body, not retarded by friction, would describe the whole length of the trough in 66 s. The large pines, with their

branches and boughs cut off, are placed in the slide, and descending by their own gravity, they acquire such an impetus by their descent through the first part of the slide, that they perform their journey of eight miles and a quarter in the short space of six minutes; and, under favorable circumstances, that is, in wet weather, in three minutes. Only one tree descends at a time; but, by means of signals placed along the slide, another tree is launched as soon as its predecessor has plunged into the lake. Sometimes the moving trees spring or bolt out of the trough, and when this happens, they have been known to cut through trees in the neighbourhood, as if it had been done with an axe. When the trees reach the lake, they are formed into rafts, and floated down the Reuss into the Rhine. The very singular phenomenon described in Mr. Playfair's paper, arises from the diminution of friction, in consequence of an increase of velocity; and may be regarded as an experimental confirmation on a large scale, of the ingenious views of Coulomb, who had the merit of discovering this remarkable property of friction.'

List of New Publications.

THEOLOGY.

Sermon delivered at Goshen, (Con.) at the Ordination of the Rev. Messrs. Hiram Bingham, and Asa Thurston, as Missionaries to the Sandwich Islands, Sept. 29, 1819: By Heman Humphrey.—8vo. Boston.

Sermon delivered at West Springfield, Aug. 25th, 1819, at the Ordination of the Rev. William B. Sprague, as Colleague-Pastor with the Rev. Joseph Lathrop, D.D.: by Abel Flint, D. D.—8vo. Hartford.

Life and Writings of Miss Eliza Waite, who died at Freeport, (Me.) to which is subjoined a Letter, written by Mr. James Young, of Edinburgh, to his wife, in 1697: 32mo. Hallowell.

MISCELLANEOUS.

A Botanical Dictionary, being a translation from the French of Louis-Claude Richard, Professor of Botany at the Medical School in Paris, with extensive additions from Martin, Smith and others: by Amos Eaton, A. M.—12mo. New-Haven.

A Voyage to South-America, performed by order of the American Government in the years 1817 and 1818, in the frigate Congress: by H. M. Breckenridge, Esq. Secretary to the Mission. Vol. I.—Baltimore.

Remarks on the Pronunciation of the Greek Language: by N. F. Moore, A. M.—8vo. New-York.

Religious Intelligence.

SOUTH SEA ISLANDS.

Extracts from the 25th Report of the London Missionary Society.

Tefaarora, one of the Chiefs of Bora-

bora, passed over to Marua, a small island about 15 miles to the westward of Borabora; and there related to its Chiefs the surprising events which had recently come to pass in the Society

and Georgian Isles. The Chiefs of Marua openly renounced Paganism, and the inhabitants united with their Chiefs in professedly embracing Christianity.

A number of the inhabitants of the Paumotu Islands also renounced Heathenism, and made a profession of Christianity. These Islands are situated from twenty-five to fifty leagues eastward of Otaheite; and are inhabited by a race of people proverbial for their abject superstitions, abominable vices, and unrelenting cruelty.

The circumstances which led to this event are related; and details are given, of the meetings held for the public and social instruction of the Natives, and of the establishment and work of the printing-press.

Of the religious state of the natives it is said:—

“Private prayer is supposed to be almost universal, and the instances of real piety numerous.”

Some peculiar difficulties have, however, arisen out of this new state of things. On this subject it is observed:

“Amidst these promising appearances, there were circumstances in the political situation of the Islands, as well as in the affairs of the Mission, which occasioned no small trouble and anxiety to the Brethren. Not only the social habits and customs of the Islanders, but their civil regulations, had been intimately blended with their superstitious rites; when, therefore, idolatry was renounced, and Christianity established in its room, their political and social systems suffered a total derangement. This change effected, more or less, every custom and usage; and extended to almost every affair of life. The Missionaries had thus found themselves placed in circumstances of peculiar difficulty. They had considered it to be their duty to abstain from interfering in the political and civil concerns of the Islands; but now they are applied to, from all quarters, for council and direction, not only in moral and religious, but in political and civil affairs. Desirous of pursuing their former line of conduct, they had informed the King and the Chiefs, that, as their object in residing among them was only to convey to them the knowledge of the true God, and Jesus Christ whom he hath sent, they must still decline all direct interposition in their political affairs; but would, at all times, be glad

to give them the best advice in their power. A correspondence had accordingly been entered into between the Brethren and Pomare, in which they had recommended him to call a general meeting of the principal chiefs; and, with their assistance and concurrence, to adopt such laws as might be adapted to the new state of things, impart stability to his government, and promote the general welfare. On presenting this recommendation, they engaged to furnish such counsel on the several points, which should call for their attention, as their acquaintance with the Scriptures, and the laws of Britain and other civilized nations, might enable them to impart. This proposal was by no means agreeable to Pomare; who, having been accustomed to the exercise of arbitrary power, and to be himself at the head of every thing, was unwilling to hazard his authority by a convention of the chiefs. In his answer to the missionaries, he had, however, signified his wish to receive from them whatever information they might be able to give him on the subject of new laws and regulations; and it appears that his subsequent conduct towards the Brethren, had been, in no degree, less friendly, since they had ventured to make this unwelcome proposition.”

The baptism of the natives, the proper situation for the newly-arrived missionaries, and the profitable employment of the people were also difficult questions.

On this last point it is said—

“Since the termination of the war in 1815, which fully restored Pomare to the sovereignty, the attention of the people had been forcibly attracted and variously occupied, by the interesting changes and new avocations which have been consequent on the fall of their idolatry, and the subsequent introduction of christianity; but when the novelty of these changes has passed away, when the natives shall be generally instructed, when their new customs, are become familiar, and their political and civil regulations adapted to the new order of things, a system of regular industry will be absolutely indispensable to the preservation of their religious and moral habits.”

With this view the directors sent out Mr. John Gyles in the summer of 1817, on the recommendation of the Rev. Samuel Marsden, “whose valua-

ble services to the society cannot," they say, "be too highly estimated, or too frequently acknowledged." Mr. Gyles is to devote himself to the instruction of the natives in the "cultivation of the sugar-cane, and other indigenous plants of the Islands, with the cotton and coffee trees."

A vessel, which had occasionally occupied the missionaries for several years, was launched on the 10th of December, 1817, and named the "Haweis." It sailed in July, 1818, for the Society Islands, with the Missionaries to be stationed there.

The Directors propose to send out a superintendant of the mission, to reside as their representative in the islands; and an agent, for the management of its temporal concerns, to be resident at Port Jackson.

The directors, after calling on the society to unite with them in thankful acknowledgments of the "blessing of that Jehovah, the true knowledge of whom has been imparted by their instrumentality, to the perishing natives of these Southern Isles," observe that they cannot—

"—avoid regarding with sentiments of adoring wonder, the gracious sovereignty of God, who, in his providence, had ordained that the enterprises of navigation should discover to Europe the existence of these islands, under circumstances which threatened the total extinction of the inhabitants. Infant murders, human sacrifices, frequent wars, and the prevalence of diseases, which destroy the very principle of life, threatened to depopulate Otaheite. King Pomare, in one of his letters, speaking of the mercy of God in sending his word to the Islands, observes that, "it came to THE SMALL REMAINDER OF THE PEOPLE." Tati, a chief of Otaheite, said that "it was an instance of the goodness of God that he had sent forth his word to the people of that island, and had not punished them as they deserved;" adding, that "if God had not sent his word AT THE TIME HE DID, wars, infant murder, human sacrifices, &c. would have MADE AN END." The population of the islands, which was rapidly decreasing, will now, probably, be continually on the increase; there being already an observable difference in the number of little children and infants."

This part of the Report is concluded with the following summary of the par-

ticulars of the important change which has taken place in the Islands:

1. An entire subversion of idolatry, with all the cruel rites and pernicious customs connected with it, among the inhabitants of Otaheite, and eight other Islands, into each of which Christianity has been introduced.

2. The abolition of Infanticide, and of the Arreoy Society, which contributed so much to support this horrid custom.

3. The extinction of the practice of murdering Prisoners taken in battle; and, it is hoped, the prevention, for the future, of the evil of War itself, the pregnant source of so many other evils.

4. The suppression of vain and pernicious amusements.

5. The establishment of a species of domestic intercourse among the members of the same family, formerly unknown in the Islands.*

6. An universal reformation in their moral sentiments, as well as social habits.

7. The PROFESSED reception of the Christian religion, by the inhabitants of the Islands generally; and the apparently cordial reception thereof, by considerable numbers among them.

8. The erection of numerous places of Christian worship, and the establishment of schools, especially in Otaheite and Eimeo.

9. An almost universal observance of the Sabbath day; and a regular attendance on public worship, not only on the Sabbath, but also on other days of the week.

10. The institution of prayer meetings and family worship, and the observance of private devotion.

"To this catalogue, at no distant period, we trust, the directors will be able to add—the formation, among the people, of Christian churches, and the due administration of Christian ordinances—the institution of marriage—the employment of natives as public teachers of Christianity, and as schoolmasters—the introduction, generally, of many of the useful arts and comforts of civilized life; and the establishment, throughout the Islands, of a regular system of productive industry."

Letter from the Missionaries in the Society Islands. "Eimeo, Dec. 6, 1817.

"When the Active arrived, the Gospel of St. Luke, in the Otaheitan lan-

* Eating at one table.

guage, was in the press, and the first sheet had been printed off; but, on the receipt of the paper so kindly presented to us by the British and Foreign Bible Society, we immediately resolved to augment the number of copies from 1500, (which was all that our paper would have allowed) to 3000; a more adequate supply for the multitudes that can read. Indeed there is a prospect that reading will become general in all these islands. We have written to New South Wales for skins, &c. to bind the books, as it will be of little use to put them into the hands of the natives, except they are strongly bound.

"With respect to translations, the Gospel of St. Matthew is nearly finished, and the Acts of the Apostles is in hand.

"The paper we received from the Bible Society shall be wholly and exclusively used for printing the Scriptures *"without Note or Comment."*

From the same. "Takeite July 19, 1818.

"Reading is become general among this people, and they are diligently engaged in teaching each other. *Three thousand* copies of St. Luke's Gospel have been printed, and sold for *three gallons of Cocoa-nut oil* each copy.—Many thousands are sadly disappointed that there are no more. We believe that ten thousand copies might have been sold in ten days. We hope to make progress in printing and publishing the sacred Scriptures."

MISSION TO THE SANDWICH ISLANDS.

The members of the mission to the Sandwich Islands, embarked at Boston, in the brig *Thaddeus*, Capt. Blanchard, on Saturday the 23d instant.

'The individuals connected with the Mission, consist of nineteen natives of America; seven gentlemen with their wives, and five children; and four natives of the Sandwich Islands. Their names, places of residence, and occupations, are as follows:—

Rev. *Hiram Bingham*, Bennington, Vt. Missionary.

Rev. *Asa Thurston*, Fitchburg, Mass. Missionary.

Daniel Chamberlain, Brookfield, Mass. Farmer.

Thomas Holman, Cooperstown, N. Y. Physician.

Samuel Whitney, Branford, Connecticut, Teacher.

Samuel Ruggles, Brookfield, Connecticut, Teacher.

Elisha Loomis, Utica, N. Y. Printer.

John Honoree, Ohwyhee, Teacher.

Thomas Hopoe, Ohwyhee, Teacher.

William Tannoee, Woahoo, Teacher.

George Tamoree, Atooi.

Mr. and Mrs. Chamberlain take out with them a family of five children, three sons and two daughters. Most of the gentlemen have learned some one of the mechanic arts.'

An account of the ordination of the missionaries, will be found in our number for the present month, under the proper head.

GEORGE TAMOREE, son of Tamoree, king of Atooi and Oneeheow, two of the Sandwich Islands, has been educated at the Foreign Mission School, in Cornwall.

To this Mission, the attention of the Christian publick has, in no ordinary degree, been directed; and they await, with hope, not unmingled with anxiety, the result of this truly benevolent enterprize.

Under the date of Hartford, Oct. 13th, it is stated that:—

'An interesting prayer meeting was held in the Brick Meeting-House in this city, on Monday evening last, on the occasion of the departure of the Missionaries for the Sandwich Islands.—We have on no occasion witnessed in this city, so large an audience assembled for Divine Worship. After singing an appropriate Psalm, and prayer by the Rev. Dr. Flint, the Rev. *HIRAM BINGHAM*, (one of the Mission) and Miss *SYBIL MOSELY*, of Westfield, Mass., (late a resident of Canandaigua,) presented themselves in the broad aisle, and were married by the Rev. Mr. Hawes. A solemn, elegant, and appropriate address prepared for the occasion, was pronounced by the Rev. Mr. Gallaudet, Principal of the Asylum for the instruction of the Deaf and Dumb. We have seldom witnessed more solemn exercises, and never a more attentive audience.'

We would, gladly, insert the whole of the Address by Mr. Gallaudet, which we have perused with much pleasure. We must however, confine ourselves to the following extract, from the conclusion of it.

'Could we but foresee the result of these missionary labours, we should know how to appreciate their value. Could we look down the vale of years and contrast

the present condition of Owhyhee, and the adjacent islands, with what it will be when christianity shall prevail among them ; could we see that universal licentiousness and indolence which now prevail there, succeeded by purity, sobriety and industry ; parental government and domestic comfort taking place of lawless disobedience on the part of children and the arbitrary power of the males over the females ; the ferocity of war yielding to the arts of peace ; agriculture waving its golden harvest over the land ; knowledge diffusing its blessings among the people ; the priest no more immolating his human victim, or offering vain oblations to his idol-god ; the temple and the worship of Jehovah established ;—could we look beyond this enchanting scene, and witness the happiness of the redeemed spirits who will ascend to heaven from that nation which now sits in darkness and in the region of the shadow of death, such delightful visions would give to the present occasion, an interest which I dare not venture to describe ; it would, methinks, enkindle devotion to this cause of the Redeemer in the coldest heart, and inspire us all with gratitude to God that we are permitted to take ever so humble a part in doing something to bring about such wonderful and glorious events.

‘ May the part *you* are about to take in doing this, *my Christian Brother and Sister*, be attended with an unshaken confidence in Jehovah, and in the success of the work in which you are engaged. You may not personally, indeed, be permitted to labour in its more active scenes of operation.—God in his mysterious providence may appoint you both a watery grave ; or one of you, like the afflicted Newell, may be left to mourn the departure of the other to a better world, and to dress the sods of an early grave in Owhyhee. Be prepared to meet such afflictions, and, if called to endure them, may your Heavenly Father succour and sustain you. Perhaps, too, like your brethren and sisters at Otahete, you may have to encounter innumerable trials and difficulties in the prosecution of your work from the perverseness or hatred of the very savages whom you go to enlighten and to save ;—even the horrors of their cruel wars may yet appal your sight, and your own lives be in jeopardy from their barbarity. Possibly you may be surrounded with the thickest clouds of dismay and disappointment, and be removed from your labours, before one gleam of hope breaks upon your prospect to cheer and encourage you. But let not these things move you. God’s designs are inscrutable, but they are full of wisdom and goodness.—The work upon which you are about to enter will proceed, and the part you may sustain in its accomplishment, whatever that part may be, whether of discomfiture or success, will be ordered by that being who never errs, and will if you put your

trust in him, most assuredly end in your eternal good, and promote also the best interests of the Redeemer’s kingdom.

But you are permitted by the kind dispensations of Providence to anticipate the most animating success. Let his goodness in this respect warm your hearts with gratitude, and fill your souls with courage.—The way appears to be open before you. You carry with you those heathen youth who seem to have been sent to our shores for the very purpose of exciting the attention of this country to the miserable condition of their native islands. They, we trust, will be your interpreters and friends. All looks fair and bright. May this cheerful dawn of hope, though some transient clouds may now and then darken your sky, be but the prelude to a day of serene splendour which shall gladden all your future toils, and prepare you in a good old age to welcome the calm evening of life, and to find that all your work is done and well done. In these wishes, many—many hearts here present, most devoutly unite. We commend you, my Christian Brother and Sister, to Almighty God. Our prayers will often rise to Heaven in your behalf, and for blessings upon the work in which you are engaged. The future tidings of your safety and prosperity will be welcome to our ears ; and, if you are called to trials and affliction, we will sympathise with you. Next to God rely on the support of your Christian Countrymen.—From thousands of hearts will intercessions for you ascend daily to the throne of grace. Be faithful unto death. And may the mantle of Obookiah descend and rest upon you—FAREWELL !’

The Boston Recorder of the 23d. instant, contains the following, interesting particulars respecting the formation of a church of Christ, among the members of the Mission.

‘ On Friday afternoon of last week, the Missionaries to the number of seventeen, the seven gentlemen and ladies, with Honoree, Hopoo and Tennonoe, were formed into a Church of Christ. The religious solemnities on that occasion were performed in the Vestry of Park-street Church, by Rev. Drs. Morse, and Worcester, and the Pastor. On the same evening, Rev. Mr. Bingham preached in that church to a very numerous and attentive audience, from 2 Tim. iii. 16, 17. The doctrine derived from the text, and supported in a very ingenious and convincing manner by the preacher was, “ It is the great end of the Bible to promote benevolent action.” After the sermon a charge was delivered to all the members of the Mission, by Rev.

Dr. Worcester. On Saturday morning at 10 o'clock, the same church was again opened. After a prayer by Mr. Bingham, Rev. Mr. Thurston, delivered to a crowded house, the farewell of the Missionaries to their friends and brethren in this country. When this was concluded, Thomas Hopoo addressed the audience. The address was extemporaneous only because he had no time to write one. He appeared throughout calm and self-possessed, and did not hesitate, except when owing to his imperfect utterance of our language. His delivery was manly and impressive. The thoughts were striking and solemn. It was a most affecting spectacle to see a native of Owhyhee preaching the gospel to the citizens of Boston, and calling on them to repent and believe in Jesus Christ. At the close of his address to the audience, Hopoo in a very happy manner begged leave to say a few words to five of his countrymen just arrived from Owhyhee, who were sitting in one of the pews immediately below him. The address was in the language of his country and occupied 10 or 12 minutes. It was delivered with great freedom and energy. After a prayer by the Rev. Mr. Fisk, (one of the Missionaries to Jerusalem,) the exercises were concluded with the anthem entitled Melton Mowbray, performed in a superior style. The contributions on Friday evening and Saturday morning amounted to upwards of two hundred dollars.

On the Sabbath at 4 P. M. after the close of Divine service, at the request of the newly constituted Church, the Sacrament of the Lord's Supper was administered in Park Street Church. The members of that Church, of the Old South Church, of the Church in Essex Street, and many members of other churches in and out of town, united with their brethren and sisters of the Missionary Church in commemorating the dying love of their common Lord and Saviour, for the last time on this side of the grave. The number of communicants was thought to be between five and six hundred. Rev. Dr. Worcester led in the service and was assisted by Rev. Messrs. Jenks Sabine, Bingham and Dwight, and Rev. Professor Porter. The occasion was peculiarly interesting and solemn; and will be long remembered with

gratitude and joy by those who were present.'

Extracts from the Journal of the Mission at Elliot.

March 26, 1819. This day was observed by the brethren and sisters as a season of fasting and prayer, to the end that through grace we may be prepared renewedly to enter into covenant, and commemorate the sufferings of our dying, risen and ascended Redeemer, on the approaching Sabbath. The establishment of a church of Christ in a heathen land is an interesting event. May the Lord Jehovah found it on the Rock of ages, against which the gates of hell shall never prevail.

Sabbath 28. The articles of faith and covenant, which had been previously drawn up, were publicly recognized, and a church solemnly instituted. The holy ordinance of the Lord's Supper was then administered, and was refreshing to our languid souls. We trust the Lord was present with us. A number of our neighbors came at an early hour to witness the transactions, though the weather was very rainy and uncomfortable. It was the first time these solemnities had been exhibited before these natives. At present our little church consists of only the ten missionary brethren and sisters; yet by faith we look forward to the time, when some of these dear people will be gathered into the fold.

April 14. This day an affectionate, industrious, inoffensive old woman, named *Ell-e-kee*, more than 60 years of age, who had lived in our family for some time, was murdered about two miles from us in a most barbarous manner, on the superstitious notion that she was a witch. The circumstances were these. About a year ago a young woman belonging to *Sim-uk-chit-to*, a village about 25 miles from this became sick. She was brought to an old woman, who then lived in this neighborhood, to be cured. Their mode of treating patients consists principally in a certain species of conjuration, burning the body so as to produce large ulcers, and the application of roots and herbs, generally without any regard to the nature of the complaint. Hence, as might be expected, they as often kill as cure. The girl grew better under the care of the female doctor, who received a horse as a compensation. The father came to remove his daughter home. That night she became worse; the next night she died. This was an extraordinary case. The immediate conclusion was, that some secret enemy must have *witch shot her*, as they term it. The object now was to discover who had done it. A conjurer was applied to, and a considerable reward offered if he would detect

the witch. The love of gain easily tempts them to sell innocent blood. The charge of witchcraft is seldom laid on one connected with a strong or influential family. Some of the relatives would be likely to revenge the murder.

Ell-e-kee was formerly from the Chickasaws, had no relative in this country, except a son about 20 years old, two daughters, and two grand-children. It was not likely that her death would be revenged. She was therefore proscribed as the witch, who had killed the young woman. The father, and eight or nine of his friends, armed with knives, immediately set off on horseback to dispatch her. The old woman was not at home when they arrived. They searched the neighborhood inquiring for her, but no one suspected their design. They found her just after she had returned home, and told her they were hunting cattle. She set before them the best her little cabin afforded. After they had eaten, the father of the girl that died went behind the old woman, caught her by the hair of her head, and said "I have bought your life; You are a witch, and must die." She had only time to say, "Other people tell lies, and you believe them." Two others instantly fell upon her, and with their long knives stabbed and cut her body in a shocking manner, and then beat her head to pieces with clubs. As she fell, one of her little grand children caught her in her arms.

The son, who also had laboured for us a considerable time, was absent from home when the horrid deed was done. About sun set he came to bring us the melancholy intelligence, and to request us to make a coffin. Brother Kingsbury immediately repaired to the fatal spot. The murderers, as soon as they had completed their work of destruction, had returned home.

The scene was solemn, and excited a train of the most interesting reflections. Around the little cabin lighted by a dim fire, sat the two daughters, and the two grand children, weeping disconsolately. In the midst, on the floor of earth lay the mangled body of the mother and grandmother wrapped in a blanket. The bloody clothes were still on her. As they held some lighted cane and opened the blanket to show the fatal wounds, the sobs and tears which burst forth, told the anguish of their hearts, and how much they loved her. What is the cause of this blood, and mourning and woe! Ah, there is no Gospel here. The land is covered with darkness and gross superstition. And the "dark places of the earth are full of the habitations of cruelty." This tragical event proclaimed more powerfully than volumes could have done, the importance of Missions. Surely Christians have been slumbering over a perishing world.

15. To-day the body of the old wo-

man was decently interred in a coffin which we had prepared. A few of the neighbors were present, and the usual religious exercises were performed. All the clothes of the deceased, the skin on which she had slept, and the money which she had possessed, were buried with her. This is the custom of the country. A few years since it was the practice to shoot down the favorite horses, cattle, and dogs, belonging to the person who died. These facts prove the strong impression that has been, and still is, on the minds of this people concerning a future state of existence. They supposed, that those things which they used here, and especially those which they highly valued, would be equally useful and desirable in the state of being which they enter at death.

In the evening eight promising children came to attend school. They were brought more than 160 miles. Their parents had heard that we were ready to receive scholars. A special meeting of the brethren and sisters was held to know what should be done. We felt severely tried on the occasion. We were not to decide respecting these merely: if we took these we must take others. Two or three buildings more were necessary, before we could open a school with convenience. We had also as much work upon us both in doors and out, as we knew how to turn our hands to. Two of the sisters were unable to assist in the labors of the family; two only would be left to do the cooking and washing for our family, which if we opened a school, must consist of between 30 and 40 persons; there was no prospect of hiring female help at present. If we had all the conveniences which are common in large families at the north, the case would be different, but in our present situation double the labor is necessary to do the same work. Add to this the oppressive heat which must be endured, where there is so much baking and cooking over a large fire in this climate. The want of bread-stuff is another objection to enlarging our family. There is none to be purchased in this part of the country. We expect some by water, but may be disappointed.

Notwithstanding these difficulties, we were unwilling to see these children sent home again 160 miles. We feared it would discourage the nation, and lead some to suspect we were only deluding them. Postponed a decision till to-morrow, trusting that the Lord would direct us in the path of duty.

16. A little before night we received a packet of letters from the Choctaw Agency. Among these was one from the Rev. Joseph Bullen, and one from the Rev. Daniel Smith. These contained the gratifying intelligence, that our friends in the Mississippi were making exertions to provide for us some kitchen help; and that

there was a prospect of a black girl being soon sent to us. This information appeared so providential, that we considered it our duty to keep the children, and open our school, believing that the Lord will continue to provide.

18. A number of our neighbours came to day as usual, to attend public worship. The discourse was from Psalm lxxiv. 20—*"The dark places of the earth, are full of the habitations of cruelty."* A view was taken of the superstition and cruelty of those nations who are destitute of the light of the gospel; particularly the superstitious and cruel practices of the Choctaws. They listened with solemn attention. We indulge the hope, that the minds of some of these people are opening to receive instruction.

The number of persons who are annually sacrificed to the superstition of witchcraft in the Choctaw nation, is very considerable. In the Yalo-Busha settlement alone, including but a very small portion of the whole population of the tribe, there have within three years, been no less than *twelve persons killed for witchcraft*: viz. 1 in 1816; 4 in 1817; 5 in 1818; and 2 the present year. One other man has lately been obliged to flee to the woods, or his life would have been taken. We hope our humane government, when made acquainted with these facts, will use their influence to stay the effusion of innocent blood. Their exertions several years ago, succeeded in suppressing the same practice among the Cherokees.

19. To-day we commenced our school with 10 scholars. May the Lord smile upon it, and increase its numbers and its usefulness.

May 2. A half breed, who lives about seven miles distant, sent us word that his youngest child, one year old, was at the point of death. He wished brother Kingsbury, if able, to visit him; and if not, one of the other brethren. Brother Williams went. The child was dead before he arrived. He tarried, attended the funeral, and was requested to perform religious exercises. Our neighbours are beginning to think it proper to send for the Missionaries when they are in affliction.

3. We have occasion once more to record the mercies of our covenant God, in the remembrance of his gracious promise. This morning sister Jewell was safely delivered of a daughter, and both the mother and child are remarkably comfortable, considering the feeble health sister J. has lately experienced. In all our sickness our circumstances have been ordered in infinite mercy. The Lord has indeed been kind to us.

4. Have been informed that a half breed of some education, who has a store about two miles from us, has refused trading on the Sabbath. He has for some time been very attentive at our meetings, and

shows a respect for religion. Yesterday a white man tendered him the money for some articles, but he refused to open his store. This is the more noticeable, as there is another store within half a mile, kept by white men, who trade with all who come.

6. Sister Kingsbury is quite sick.—Brother K. is able to walk out and ride a little, but is very weak; and every second day has a slight ague and fever.

8. Brother A. V. Williams has for some time been feeble in health; to day he is very ill, and threatened with a fever. The Lord sees that it is necessary to try our faith by carrying us through the furnace of affliction. If it serves to break our attachment to this world, and engage us more entirely in our work we shall have occasion to rejoice.

Sabbath 9. Had religious exercises at the Mission house, and also at Mr. F's. the merchant above-mentioned. In a very affectionate manner he told us that his house was open, and that he should be glad to have the privilege of spending the Sabbath in a religious way.

10. How often have we occasion to adopt the language of the Psalmist, and say, Bless the Lord, O my soul, and forget not all his benefits. All the sick in our family are much better, and there is a favorable prospect of their recovery.

13. In the evening six drunken Indians came to the house, and wanted something to eat. Considering that they are so outrageous when intoxicated, we thought feeding them the shortest way to get rid of them, and gave them a dish of *Tom-ful-lah*, which they ate, and soon went off. They were distinctly told, that our house was no place for drunken Indians; and that we could never consider them as our friends.

Sabbath 16. Not so many as usual attended public worship. Those present were attentive, and some of them solemn. We have great hopes that Mrs. P. the wife of the Chief of this district, has experienced a saving change of heart.

June 2. Of late we were depressed with anxiety that we had no more help to get our buildings forward. The interposition of Providence in this respect, has been remarkable. The three men whom we lately hired are very serviceable. This evening another man came, recommended by one of our friends.

Brother K. is much better, has had no return of the fever for several days. The rest of the family now enjoy tolerable health.

8. Brother Kingsbury was called to attend a wedding. It is very natural for these people, either from their good sense, or from the principle of imitation, to fall in with the customs of their more civilized neighbors. The bride was a half breed; her parents are wealthy. She was handsome in appearance,—modest and dignified in her deportment. A want of mental

cultivation was all that rendered her inferior to young ladies of the first rank in our own society. She was married to a respectable white man.

Sabbath 4. Agreeably to previous appointment, brother A. V. Williams and sister Chase were united in the solemn ordinance of marriage. The ceremony was performed in the presence of the Congregation at the commencement of the morning exercise. In the afternoon, the sacrament of the Lord's Supper, which had been delayed on account of brother Kingsbury's ill health, was administered, and brother Jewell's babe was baptised. The transactions of the day were interesting, and we hope profitable.

The Lord is giving us new occasion to speak of his goodness. Brother William's babe was thought to be dying, but it is now revived, and its symptoms are more favorable.

5. The man we last hired is a good cook, and we are so much pleased with his conduct, that we shall employ him for the present in the house. We were disappointed in obtaining a black girl as we expected, but our Heavenly Father has supplied our wants in a way we had not thought of.

6. The little babe is better, and there is a prospect of its recovery. May its life be spared, and may it yet become a chosen instrument of good to the poor heathen.

Sabbath, 11. Brother Williams's babe was baptized. It has nearly recovered.

14. Brother Kanouse has been ill for several days. We were apprehensive he would have an attack of the fever; but now have hope that he will soon be restored to health. Of late he has been feeble.

July 15. Our school at present consists of 20 scholars, who, in aptness to learn, industry, and general deportment, are not inferior to those at Brainerd. We have no evidence that any of them are pious.

Letter from the Rev. Allen Graves to the Corresponding Secretary of the A. B. C. F. M. Mahim, Jan. 11, 1819.

REV'D AND DEAR SIR—

You will perceive by my journal, that the Lord has been very favorable to myself and Mrs. G. in preserving our lives, and giving so much health to us, while so many poor heathens have perished around us. I would feel grateful, especially that I have now been permitted about six months to engage in daily endeavours to promote the gospel of the Redeemer, by addressing the people in their own language.

At first, I could convey but comparatively few truths, and these in a very faltering manner; but now the most

necessary words and phrases have become considerably familiar, and I generally convey any idea that I wish, though not without frequent circumlocutions. I could communicate important truths some time before I could understand what was said in reply. I begin now to discover by experience, that a missionary should be made up of patience and meekness, as well as of zeal. I trust I have learned, therefore, something of my own defects and weakness. May you, Dear Sir, and others, ever pray that I may learn to be such as I ought.

The manner in which divine truth is received here is perhaps as favorable as might be expected. But alas, I have not seen one individual with a serious and settled determination to reflect and inquire after the truth. Many, it is true, during the few moments in which they are addressed, appear attentive, and sometimes even solemnized. I do not so often meet large numbers of the people together as do the brethren at Bombay. Nor have I yet seemed to gain any thing by making appointments beforehand. If I commence conversation in very public places, sometimes considerable numbers will gather around. I hope, however, that the time will ere long arrive when congregations will be gathered in Mahim to hear divine truth. He alone, who rules the hearts of men, can determine when it shall be.

I have not attempted to acquire the Portuguese language, nor do I think it worth the time it would require. For, although the Catholics are very numerous here, they all speak the Mahratta, or Hindoostanee language; most of them having lost their own. There are but very few who usually speak in Portuguese, or who ever speak it correctly. The Hindoostanee and Guzerattee are far more important. There are many here who speak these languages, and cannot, in any good degree, understand any other. I distribute as many Portuguese Testaments as I find individuals able and willing to read them. This number is small. They are extremely sunk in every point of view. Yesterday, (on the Sabbath) while abroad to address the people, I saw perhaps a dozen Catholics pursuing their daily labours without scruple. They commonly allow that it is better not to work on that day. I repeat the fourth commandment to them, and as

sure them it is contained in the Bible. But they generally feel very secure, and are, in many respects, much further beyond the reach of reproof than the professed pagans.

In two of the Mahim Mahratta schools, I have succeeded, with the consent of the parents in substituting "reverence to the true God" instead of an idol, in the first writing lesson given to the boys. Some of the parents here are very suspicious respecting the instructions given, and one or two other schools have been set up in opposition; or rather that their children may be taught agreeably to their minds. But neither of them have any large number of boys; and I cannot avoid believing that our schools will prosper, and do very much towards undermining the strong system of superstition which exists here, and establishing the kingdom of the Redeemer. But for this all reliance must be placed on the divine aid.

May the blessing of God rest on the Committee and the Board.

I am yours and theirs in the Gospel of Jesus Christ.

A. GRAVES.

Few customs of the Hindoos, have excited greater attention, or produced a deeper abhorrence, than that of burning widows on the funeral pile of their husbands. The efforts of the British Government, to suppress this custom, have been, in a good degree, effectual. A petition, however, was presented to the Government, for a revival of the practice. Many of the respectable Hindoos of Calcutta, presented a counter petition, which must be highly gratifying to the philanthropist.

**To the most noble the Marquis of Hastings, Governor-General in Council.*

'The humble petition of the undersigned Hindoo inhabitants of Calcutta,

*'Humbly sheweth—*That your petitioners have, with equal surprise and sorrow, perceived a statement in the newspapers, that a petition to your lordship's government, to repeal the orders at present in force against illegal proceedings in burning widows with the bodies of their deceased husbands, was drawn up, and had received the signature of the principal inhabitants of Calcutta; and we have since learnt

that a petition to that effect has actually been transmitted to the Hon. the Vice-President in Council.

'That your petitioners do not know by what authority the subscribers to the said petition have been so designated; as from the very nature of their petition it appears obvious, that those who signed it must be either ignorant of their own law, or amongst the most inhuman of any class of the community.

'That your petitioners would have considered themselves as passing the bounds of respect due to the wisdom of your lordship's councils, in presuming to offer any opinion whatever respecting the measures adopted by government for the security of the lives or property of their fellow-subjects, were they not impelled to vindicate themselves from the disgrace that, in the opinion of all men impressed with the common feelings of humanity, and therefore most especially in that of your lordship's government, must attach to them in common with the other Hindoo subjects of the British government, if the petition above mentioned should be considered as expressive of the sentiments of the majority, or of any other portion of the inhabitants of Calcutta beyond that of the individuals who have been influenced to sign the said petition.

'That your petitioners are fully aware, from their own knowledge, or from the authority of credible eye-witnesses, that cases have frequently occurred, where women have been induced by the persuasions of their next heirs, interested in their destruction, to burn themselves on the funeral piles of their husbands; that others, who have been induced by fear to retract a resolution, rashly expressed in the first moments of grief, of burning with their deceased husbands, have been forced upon the pile, and there bound down with ropes, and pressed with green bamboos until consumed by the flames; and that some, after flying from the flames, have been carried back by their relations and burnt to death. All these instances, your petitioners humbly submit, are murders, according to every shastur, as well as to the common sense of all nations.

'Your petitioners further beg leave to state to your lordship, that women have been permitted to burn themselves on the funeral piles of men who

were not their husbands; that widows of Brahmins have burnt themselves on a separate pile; that widows of the other casts have burnt themselves many years after witnessing or learning the death of their husbands; that girls of tender years, pregnant women, and women who have been unfaithful to their husbands, have burnt on their funeral piles; and that the mothers of infant children, have, contrary to the dictates of nature and morality, as well as of law, abandoned their helpless and innocent offspring, to burn themselves with their deceased husbands.

‘Your petitioners deem it a happy circumstance, that from the just and liberal policy of the British Government in causing the principal sacred depositories of their law to be printed and translated, and thereby secured from interpolation or false exposition, it stands confirmed by authority not to be disputed, that all these are instances of suicide; which though not only not prevented, but even generally assisted by the bystanders, are in direct opposition to the shasturs of the Hindoo faith, which uniformly denounce the most severe punishments as awaiting, in a future state, those who thus wantonly embrace self-destruction; and it seems an insult to the known humanity of the British Nation, as well as to your lordship’s government, even to imagine that such of these practices as have been already so wisely and justly prohibited should be permitted again to exist.

‘But if your petitioners were surprised at hearing that any set of their countrymen could seriously pray government to remove restraints on the commission of murder and suicide, they cannot help astonishment at the boldness that can have dictated such an argument as the conduct of the former Mooshulman rulers of India, which your petitioners understand has been adduced, by way of example, in support of the privilege desired. It is not the wish of your petitioners to recount the numberless insults, cruelties, and oppressions of the governments, to which their forefathers submitted; the slightest acquaintance with history, teaches what sort of tolerance was allowed to the Hindoo religion, whenever it suited the interest or the caprice of a Mohammedan prince to interfere with its exercise. Most of those who have signed the petition alluded to,

may have seen the chief mosque at Benares, and may have heard of the Hindoo temple on the site of which it was built. They may have read also some accounts of the degree of protection afforded to the Hindoo religion by Iffurkhan, Nuwab of Bengal: the tyrannical conversions of Hindoos by Tippoo Sultann, took place within their own recollection. But setting aside these instances, the general spirit of the doctrines of the Koran sufficiently explains why Mooshulman governors should have felt perfectly indifferent, how many, or in what manner, violent deaths took place amongst their Hindoo subjects.

“Your petitioners having been compelled by the motives already mentioned, to obtrude their sentiments on this subject on your lordship’s notice, beg leave further to submit to the benevolent attention of your lordship’s government, that in the opinion of many of the most learned Brahmins, founded upon their shasturs, all kinds of voluntary death are prohibited; that Munoo, whose authority is admitted to be equal to that even of the Veds, positively enjoins widows to lead a life of virtue and abstinence from sensual gratifications; that the Vedant, which contains the essence of all the Veds, as well as the Geeta, forbid all acts done with the view of future temporary reward; and that amongst the inferior authorities, while some, as the Smirittee shasturs, actually prohibit all violent death, others, Mitakshura, declare the leading of a virtuous life preferable to dying on the pile of a husband, and a few only insist on the superior merit of concremation. Amongst these admitted discrepancies of opinion, however, no authority can be found, as to the practices against which the orders of government have been directed: and your petitioners with the greatest confidence maintain, that the authorities which prohibit such self-sacrifices are more entitled to the respect of Hindoos, and are actually, in higher estimation amongst them, than those by which such sacrifices are countenanced: and they, therefore, reflecting with pleasure and gratitude on the means that have been adopted to prevent mothers from sacrificing their children at Gunga Sagur, and likewise on the regulations in force against barbarous Rujpoots who made it a rule of their cast to put their female children

to death, and also against the practice, formerly frequent, of putting a relation to death, that the crime of the murder might fall on the head of an enemy, look with the most lively hope to such further measures, relative to the custom of burning widows, as may justly be expected from the wisdom, decision, and humanity, which have ever distinguished your lordship's administration."

AMERICAN EDUCATION SOCIETY.

The fourth Anniversary of this Society was celebrated on Wednesday the 29th ult.—The Society met in the Hall of the Massachusetts Bank, in the morning, for the transaction of business, Lieut. Gov. Phillips in the chair.

The following is a list of the Officers of the Society:—

His Honor William Phillips, President; Hon. William Bartlet, Vice-President; John Whitehead, Esq. Vice-President for life.

Honorary Vice-Presidents.—Hon. William Reed; Hon. Caleb Strong, L. L. D.; Hon. John C. Smith, LL. D.; Gen. C. C. Pinckney; Hon. E. Boudinot, LL. D.; Robert Ralston, Esq.; John Bolton, Esq.; Rev. Ashbel Green, D. D.; Rev. Jeremiah Day, LL. D.; Rev. Jesse Appleton, D. D.; Rev. Samuel Austin, D. D.; Rev. Eliphalet Nott, D. D.; Rev. Henry Davis, D. D.; Rev. Zeph. S. Moore, D. D.; Rev. Joshua Bates, D. D.; Rev. Francis Brown, D. D.; Rt. Rev. A. V. Griswold, D. D.; Hon. Edward H. Robbins; Rev. Chas. Coffin, D. D. of Tennessee; Hon. John Elliott, of Georgia; William Seabrooke, Esq. of South-Carolina; Samuel Postlethwaite, Esq. of Mississippi.

Vice-Presidents, as Presidents of Auxiliary Societies.—Rev. Nathaniel Emmons, D. D.; Hon. George Bliss; Francis C. Gray, Esq.

Rev. Asa Eaton, Clerk; Aaron P. Cleveland, Esq. Treasurer; Pliny Cutler, Esq. Auditor.

Directors.—Rev. Abiel Holmes, D. D.; Rev. Ebenezer Porter, D. D.; Rev. S. Worcester, D. D.; Rev. L. Woods, D. D.; Rev. Brown Emerson; Rev. Asa Eaton; Rev. Sereno E. Dwight.

By the Report of the Treasurer, it appeared that the amount of receipts, the last year, was \$19,331—while those of the preceding year were only \$5,971. The amount of the Permanent Fund is

now \$10,000; of which sum, John Whitehead, Esq. of Georgia, contributed \$3,500.

The Society re-assembled at three o'clock P. M. when the Annual Report was read, and addresses made by different gentlemen. A contribution, amounting to \$174, was taken up.

REVIVALS OF RELIGION.

A revival of religion exists at Saratoga Springs, N. Y.

As the fruits of a religious revival, more than sixty have been added to the church of Christ, in Corydon, Ind.—Many others are anxiously inquiring for the path of life.

Seventy-five persons were received into the Presbyterian Church, in the village of Utica, N. Y. on Sept. 12th.—nine by recommendation from other churches, and sixty-six upon examination, to twenty-four of whom, the ordinance of Baptism was administered. Rev. Messrs. Aikin, (the pastor of the church;) Wetmore, Frost, Squires, and Mills, officiated on the occasion.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

THE late Governor Langdon, of New-Hampshire, bequeathed \$500 to the American Bible Society; \$1000 to the church of which he was a member; and \$500 to the Rev. Mr. Walton's church.

Among other bequests of the late John Murray, Jr. of New-York, besides sums of from 50 to \$250 to a number of worthy individuals, is one to the Manumission Society of 500; to the Female Association for educating poor children, 500; to the Society for the support of poor widows, 200; to the Orphan Society 200; Humane Society 200; Dispensary 200; to the New-York Hospital, for the purchase of books for the use of the patients, 100; the income arising on lands, valued from 8 to \$10,000, is set apart for the education and clothing of children of "Friends," in low circumstances; the amount of \$4000, vested in stock, is left to trustees, who are annually to apply the interest for the use of poor persons, not members of the Society of Friends; to two worthy females \$100, to be distributed at their discretion among the needy.

The Treasurer of the American Education Society acknowledges the receipt of \$1035 03, for the month of September.

The donations to the American Board of Commissioners for Foreign Mis-

sions, from August 16th to Sept. 15th, amount to \$2,822 13.

The Treasurer of the American Bible Society, acknowledges the receipt of \$2,905 45, in the month of September.

Ordinations and Installations.

July 14th. The Rev. JOSEPH LABEREE, was Installed by the Presbytery of Champlain, Pastor of the first Presbyterian Church and Society in Champlain, (N. Y.) Sermon by the Rev. Mr. Johnson, of Williston, (Vt.)

Sept. 1st. The Rev. ALVAN HYDE, jr. was ordained by the Grand River Presbytery, Pastor of the Church and Society in Madison, Geauga County, (Ohio.) Sermon by the Rev. Alvan Hyde, D. D. of Lee, (Mass.)—The services were performed in a field, in which convenient seats were prepared for the assembly, and a bower and stage for the Presbytery.

Sept. 15th. The Rev. JAMES B. HOWE, was Installed Pastor of Union Church, Claremont, (N. H.) Sermon by the Rev. Mr. Strong, of Greenfield, (Mass.)

Sept. 17th. The Rev. JOEL CLAP, of Sherburne, was admitted to the holy order of Priests; and Mr. RODOLPHUS DICKINSON of Greenfield, (Mass.) to that of Deacons. Sermon by the Rev. Bishop Griswold.

Sept. 28th. The Rev. Messrs. ASA THURSTON, and HIRAM BINGHAM, were ordained Evangelists, to be employed under the direction of the American Board of Commissioners for Foreign Missions. Sermon by the Rev. Mr. Humphrey, of Pittsfield, Mass. from Joshua xiii. i. "There re-

maineth yet very much land to be possessed."

Sept. 29th. The Rev. WILLIAM MORDEWELL, was ordained by the New-Castle Presbytery.—Sermon by the Rev. Mr. White.

Sept. 29th. The Rev. THOMAS J. MURDOCK, was ordained as colleague pastor with the Rev. Elijah Kellogg, of the Chapel Congregational Church and Society in Portland, (Me.)—Sermon by the Rev. Dr. Porter of Andover.

Oct. 15th. The Rev. HEZEKIAH HULL, was ordained at West-Hartford, by the North Consociation of Hartford county, an Evangelist.—Sermon by the Rev. Mr. Merwin of New-Haven.—Mr. Hull intends labouring in the service of the Missionary Society of Connecticut, in the country west of the Mississippi.

Oct. 20th. The Rev. OLIVER BROWN, was ordained at Newton, (Mass.) as an Evangelist to labour in South-Kingston, (R. I.) in the service of the Massachusetts Society for promoting Christian knowledge.—Sermon by the Rev. Greenough, of Newton, (Mass.)

Oct. 27. The Rev. THOMAS C. BROWNELL, D. D. LL. D. was consecrated Bishop of the Diocese of Connecticut.—Sermon by the Rt. Rev. Bishop White, of Philadelphia.

Answers to Correspondents.

Osmyn; Omicron; T. R.; Senex; Fidens Veri; Verbum; and several communications without signatures, have been received and are under consideration.

We thank Elihu for his communication. Before it came to hand, we had received the more extended discussion of the subject, which appears in our present number.—We hope that this circumstance will not prevent our correspondent from continuing to favour us.